

## REPORT

ON

## NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 27th September 1913.

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Nil.

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1	"Bur"
2	"Kal"
3	"Aiti"
4	"Ala"
5	"Alo"
6	"Arc"
7	"Arg"
8	"Ary"
9	"Ary"
10	"Ary"
11	"Ary"
12	"Aiti"
13	"Ave"
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42	"Bi"
43	"Bi"
44	"Bi"
45	"Bi"



## PART I OF WEEKLY REPORT.

## List of Vernacular Newspapers and Periodicals.

[ Corrected up to the 1st July 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Narayan Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihasik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kashirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Archana" (P) ...	Calcutta ...	Do.	Keshab Chandra Gupta	800
7	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
8	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
9	"Aryya Kayastha Patrika" (P)	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
10	"Aryya Kayastha Pratibha" (P)	Do. ...	Do.	Ditto ditto ditto	500
11	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
12	"Atithi" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
13	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 29 years.	1,500
14	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
15	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
16	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
17	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
18	"Baisya Barujibi Patrika" (P)	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
19	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
20	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
21	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
22	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt	700
23	"Bandana" (P) ...	Baidyabati	Do.	...	...
24	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
25	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Mazumdar, Hindu, Brahmin; age 42 years.	900
26	"Banga Janani" (N) ...	Rangpur ...	Weekly	Sasimohan Adhikary, Hindu, Rajbansi; age 40 years.	500
27	"Bangeratna" (N) ...	Krishnagar	Do	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
28	"Bangavasi" (N) ...	Calcutta...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
29	"Bangiya Baisya Suhrid" (P)	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
30	"Bankura Darpan" (N) ...	Bankura ...	Weekly	Rama Nath Mukherji; age 52 years...	453
31	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
32	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Baidya; age 25 years.	625
33	"Basumati" (N)...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
34	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu Brahmin; age 28 years.	550
35	"Bharati" (P) ...	Calcutta ...	Monthly	Srimati Swarna Kumari Devi	12,000
36	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne	800
37	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	600
38	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Sahab Giris Chandra Bagchi	250
39	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
40	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
41	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu Brahmin; age 39 years.	960
42	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
43	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu Brahmin; age 32 years.	1,500
44	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Niratan Mukherji, Hindu, Brahmin; age 46 years.	600
45	"Brahman" (P) ...	Bagirhat ...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman Samaj" (P)	Calcutta	Monthly	Pandit Basanta Kumar Tarkanidhi	1,000
47	"Brahma Vadi" (P)	Barisal	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	625
48	"Brahma Vidya" (P)	Calcutta	Do.	Rai Purnendu Narayan Singh Bahadur, and Hirendra Nath Dutta.	800
49	"Bratya" (P)	Jayanagar	Do.	Raicharan Saddar Hindu Bratya Kshatriya, Poda; age 36 years.	About 500
50	"Burdwan Sanjivani" (N)	Burdwan	Weekly	Prabodhananda Sarkar, Hindu Kayastha; age 31 years.	1,000
51	"Byabasa O Banijya" (P)	Calcutta	Monthly	Sachindra Prosad Basu	.....
52	"Byabasayi" (P)	Do.	Do.	Haripada Banerji	.....
53	"Chabhis Pargana Vartavaha" (N)	Bhawanipur	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
54	"Charu Mihir" (N)	Mymensingh	Do.	Vaikantha Nath Sen, Hindu Kayastha; age 42 years.	800
55	"Chhatra Sakha" (P)	Dacca	Monthly	.....	500
56	"Chhatra Suhrid" (P)	Do.	Do.	.....	400
57	"Chikitsa Prakas" (P)	Nadia	Do.	Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000
58	"Chikitsa Sammilani" (P)	Calcutta	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
59	"Chikitsa Tatva Vijnan" (P)	Do.	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
60	"Chinsurah Vartavaha" (N)	Chinsura	Weekly	Dina Nath Mukerji	1,000
61	"Dainik Chandrika" (N)	Calcutta	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; 42 years.	2,000
62	"Dacca Prakas" (N)	Dacca	Weekly	Mukunda Vihari Chakravarty, Hindu, Brahmin; age 41 years.	750
63	"Darsak" (N)	Calcutta	Do.	.....	.....
64	"Devalya" (P)	Do.	Monthly	Girija Sankar Rai Chowdhuri, M.A.	800
65	"Dharma O Karma" (P)	Do.	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
66	"Dharma Tatva" (P)	Do.	Fortnightly	Vaikuntha Nath Ghosh, Brahmo	300
67	"Dharma Pracharak" (P)	Do.	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
68	"Dhruba" (P)	Do.	Do.	Birendra Nath Ghosh, Hindu Kayastha; age 36 years.	800
69	"Education Gazette" (N)	Chinsurah	Weekly	Mukundadeo Mukerji, M.A., B.L., Brahmin; age 56 years.	1,500
70	"Faridpur Hitaishini" (N)	Faridpur	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
71	"Galpa Lahari" (P)	Calcutta	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
72	"Gandha-Vanik-Hitaishi" (P)	Do.	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
73	"Gaud-duta" (N)	Malda	Weekly	Krishna Chandra Azarwallah	400
74	"Grihastha" (P)	Calcutta	Monthly	Sarat Chandra Dev	500
75	"Hablul-Matin" (N)	Do.	Daily	Saiyid Jelaluddin, Muhammadan; age 61.	500
76	"Hakim" (P)	Do.	Monthly	Masihar Rahman, Muhammadan; age 30.	500
77	"Haridas or Sri Gauranga Sevaka." (P)	Murshidabad	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
78	"Hindusthana" (N)	Calcutta	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
79	"Hindu Ranjika" (N)	Rajshahi	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
80	"Hindu Sakha" (P)	Hooghly	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
81	"Hitavadi" (N)	Calcutta	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years.	28,000
82	"Hitvarta" (N)	Chittagong	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
83	"Homeopathy-Chikitsa Petra" (P)	Calcutta	Monthly	Dr. B. M. Darr, Christian; age 48 years.	450
84	"Homeopathi-Prachar" (P)	Do.	Do.	Probodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
85	"Islam-Abha" (P)	Mymensingh	Do.	Sheik Abdul Majid	.....
86	"Islam-Rabi" (N)	Ditto	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 38 years.	700
87	"Jagat-Jyoti" (P)	Calcutta	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
88	"Jagaran" (N)	Bagerhat	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300
89	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400
90	"Janmabhumi" (P)	Do.	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300

No.	Name
91	"Jasod"
92	"Jubal"
93	"Jugi"
94	"Jyoti"
95	"Kajer"
96	"Kaly"
97	"Kanil"
98	"Karm"
99	"Kasip"
100	"Kaya"
101	"Khul"
102	"Kohi"
103	"Kris"
104	"Kris"
105	"Kush"
106	"Mah"
107	"Mahi"
108	"Mahi"
109	"Mahi"
110	"Mahi"
111	"Mald"
112	"Man"
113	"Man"
114	"Medi"
115	"Mid"
116	"Mosk"
117	"Muh"
118	"Muk"
119	"Mur"
120	"Nam"
121	"Nan"
122	"Naty"
123	"Naty"
124	"Nav"
125	"Nay"
126	"Nav"
127	"Nav"
128	"Nih"
129	"Noa"
130	"Pab"
131	"Pall"
132	"Pall"



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
91	"Jasohar" (N) ...	Jessore ...	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
92	"Jubak" (P) ...	Santipur ...	Monthly	Jnananda Pramanik, Brahmo; age 33 years.	500
93	"Jugi-Sammilani" (P) ...	Comilla ...	Do.	Radha Govinda Nath, Hindu, Jugi ...	1,000
94	"Jyoti" (N) ...	Chittagong ...	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	3,000
95	"Kajer Loke" (P) ...	Calcutta ...	Monthly	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
96	"Kalyani" (N) ...	Magura ...	Weekly	Shashikanta Bhattacharya, Brahmin; age 27 years.	100
97	"Kanika" (P) ...	Murshidabad ...	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
98	"Karmakar Bandhu" (P) ...	Calcutta ...	Do.	Banamali Seth, Hindu, Swarnakar; age 42 years.	500
99	"Kasipur-Nibasi" (N) ...	Barisal ...	Weekly	Pratap Chandra Mukharji, Hindu, Brahmin; age 68 years.	500
100	"Kayastha Patrika" (P) ...	Calcutta ...	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
101	"Khulnavasi" (N) ...	Khulna ...	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
102	"Kohinoor" (P) ...	Calcutta ...	Monthly	Muhammad Rusun Ali Choudhuri ...	700
103	"Krishak" (P) ...	Do. ...	Do.	Nikunja Behari Dutt ...	1,000
104	"Krishi-Sampad" (P) ...	Dacca ...	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
105	"Kushadaha" (P) ...	Calcutta ...	Do.	Jagindra Nath Kuuda, Hindu, Brahmo; age 35 years.	500
106	"Mahajan Bandhu" (P) ...	Do. ...	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
107	"Mahila" (P) ...	Do. ...	Do.	Rev. Braja Gopal Neogi, Brahmo; age 58 years.	200
108	"Mahisya-Mohila" (P) ...	Do. ...	Do.	.....	1,000
109	"Mahisya Samaj" (P) ...	Do. ...	Do.	Narendra Nath Das, Hindu, Kaivarta.	200
110	"Mahisya-Surbid" (P) ...	Diamond Harbour ...	Do.	Haripada Halder, Hindu, Kaivarta; age 30 years.	350
111	"Malda Samachar" (N) ...	Malda ...	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
112	"Manasi" (P) ...	Calcutta ...	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
113	"Manbhum" (N) ...	Purulia ...	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
114	"Medini Bandhab" (N) ...	Midnapore ...	Do.	Devdas Karan, Hindu, Sadgope; age 45 years.	600
115	"Midnapore Hitaishi" (N) ...	Ditto ...	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 35 years.	500
116	"Moslem Hitaishi" (N) ...	Calcutta ...	Weekly	Shaikh Abdur Rahim and Mozummul Haque	6,300
117	"Muhammadi" (N) ...	Do. ...	Do.	Muhammad Akram Khan, Musselman; age 37 years; and Maulvi Akbar Khan.	About 1,400
118	"Mukul" (P) ...	Do. ...	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
119	"Murshidabad Hitaishi" (N) ...	Saidabad ...	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	206
120	"Namasudra Suhrid" (P) ...	Faridpur ...	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
121	"Nandini" (P) ...	Howrah ...	Do.	Ashutosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
122	"Natya Mandir" (P) ...	Calcutta ..	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
123	"Natya Patrika" (P) ...	Do. ...	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
124	"Navya Banga" (N) ...	Chandpur ...	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 25 years.	400
125	"Nayak" (N) ...	Calcutta ...	Daily	Panchcowri Banerji and Birendra Chandra Ghosh.	2,800
126	"Nava Jivani" (P) ...	Do. ...	Monthly	Rev. Lal Behari Saha, Christian; age 54 years.	200 to 300
127	"Navya Bharat" (P) ...	Do. ...	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
128	"Nihar" (N) ...	Contai ...	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500
129	"Noakhali Sammilani" (N) ...	Noakhali Town ..	Do.	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290
130	"Pabna Hitaishi" (N) ...	Pabna ...	Do.	Basanta Kumar Vidyabinode Bhattacharyya, Hindu, Brahmin; age 35 years.	650
131	"Pallichitra" (P) ...	Bagerhat ...	Monthly	Ashu Tosh Bose, Hindu, Kayastha; age 35 years.	About 500
132	"Palli Prasun" (P) ...	Joynagore, 24 Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500



No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
183	"Pallivasi" (N) ...	Kalna ...	Weekly	Sasi Bhushan Banerji, Hindu, Brahmin; age 48 years.	800
184	"Pallivarta" (N) ...	Bongong ...	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	600
185	"Panthā" (P) ...	Calcutta ...	Monthly	Rajendra Lal Mukherji ...	800
186	"Pataka" (P) ...	Do. ...	Do.	Hari Charan Das ...	600
187	"Paricharak" (N) ...	Do. ...	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400
188	"Prachar" (P) ...	Jayanagar ...	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400
189	"Praja Bandhu" (N) ...	Tippera ...	Fortnightly	Turna Chandra Chakravarti, Kaivarta, Brahmin; age 34 years.	600
140	"Prajapati" (P) ...	Calcutta ...	Monthly	Jnanendra Nath Kumar ...	700
141	"Prabhat" (P) ...	Do. ...	Do.	Devendra Nath Mitra ...	200
142	"Prabhakar" (P) ...	Do. ...	Do.	Mohammad Aiyub Khan ...	600
143	"Prakriti" (P) ...	Do. ...	Do.	Devendra Nath Sen ...	1,000
144	"Prasun" (N) ...	Katwa ...	Weekly	Banka Behari Ghosh, Goala; age 42 years.	600
145	"Pratiker" (N) ...	Berhampore ...	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	600
146	"Prativa" (P) ...	Dacca ...	Monthly	Dhirendra Nath Ganguly ...	700
147	"Prabasi" (P) ...	Calcutta ...	Do.	Ashutosh Mukharji ...	600
148	"Pravasi" (P) ...	Do. ...	Do.	Ramananda Chatterji, M.A. ...	5,000
149	"Priti" (P) ...	Do. ...	Do.	Pransaukar Sen, M.A. ...	300
150	"Puja" (P) ...	Do. ...	Do.	Kshirode Behari Chowdhury, B.A. ...	200
151	"Puspodyan" (P) ...	Do. ...	Do.	Jnanendra Nath Bose ...	200
152	"Purulia Darpan" (N) ...	Purulia ...	Weekly	Amulya Ratan Chatterji; age 41 years	About 700
153	"Rangpur Darpan" (N) ...	Rangpur ...	Do.	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400
154	"Rangpur Sahitya Parisad Patrika" (P) ...	Rangpur ...	Quarterly	Panchanan Sarkar, M.A., B.L.	600
155	"Ratnakar" (N) ...	Asansol ...	Weekly		200
156	"Sadhak" (P) ...	Nadia ...	Monthly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200
157	"Sahitya" (P) ...	Calcutta ...	Do.	Suresh Chandra Samajpati ...	1,400
158	"Sahitya Parisad Patrika" (P) ...	Do. ...	Quarterly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,500
159	"Sahitya Sanghita" (P) ...	Do. ...	Monthly	Shyama Charan Kaviratna ...	800
160	"Sahitya Samvad" (P) ...	Howrah ...	Do.	Pramatho Nath Sanyal, Hindu Brahmin; age 33 years.	1,000
161	"Samaj" (P) ...	Calcutta ...	Do.	Radha Govinda Nath ...	700
162	"Samaj Bandhu" (P) ...	Do. ...	Do.	Adhar Chandra Das ...	400
163	"Samaj Chitra" (P) ...	Dacca ...	Do.	Satis Chandra Roy ...	700
164	"Samay" (N) ...	Calcutta ...	Weekly	Jnanendra Nath Das ...	200
165	"Sammilan" (P) ...	Do. ...	Quarterly	Kunja Behari Das ...	200
166	"Sammilani" (N) ...	Do. ...	Fortnightly	Kali Mohan Bose, Brahmo, age about 40 years	300
167	"Sammilani" (P) ...	Do. ...	Monthly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	400
168	"Sandes" (P) ...	Do. ...	Do.	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300
169	"Sanjivani" (N) ...	Do. ...	Weekly	Sivanath Sastri, M.A., and others ...	6,000
170	"Sansodhini" (N) ...	Chittagong ...	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years	400
171	"Santi" (P) ...	Do. ...	Monthly	Atul Chandra Roy Chowdhury, Hindu, Kayastha; age 35 years.	200
172	"Saji" (P) ...	Calcutta ...	Do.	Nikhil Nath Roy ...	200
173	"Saswati" (P) ...	Do. ...	Do.	Sarat Chandra Dev ...	200
174	"Sansar Suhrid" (P) ...	Belgachia ...	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	200
175	"Sachchashi Suhrid" (P) ...	Calcutta ...	Do.	Rajani Kanta Guha, Brahmo, age 43 years.	200
176	"Sebak" (P) ...	Lacca ...	Do.		200
177	"Senapati" (P) ...	Calcutta ...	Do.	Rev. W. Carey, age 56 years	200
178	"Sisu" (P) ...	Do. ...	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	1,000
179	"Sourava" ...	Mymensingh ...	Do.	Kedar Nath Majumdar ...	200
180	"Siksha" (P) ...	Calcutta ...	Do.	Atul Chandra Sen, M.A., B.L. ...	200
181	"Sikshak" (P) ...	Barisal ...	Do.	Rev. W. Carey; age 56 years	1,000
182	"Siksha Prachar" (P) ...	Mymensingh ...	Do.	Maulvi Moslemuddin Khan Chowdhury, age 35 years.	1,000
183	"Siksha Samachar" (N) ...	Dacca ...	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,000
184	"Silpa-o-Sahitya" (P) ...	Calcutta ...	Monthly	Manmatha Nath Chakravarti ...	200
185	"Snehamayi" (P) ...	Dacca ...	Do.	Rev. A. L. Sarkar ...	200
186	"Sopan" (P) ...	Do. ...	Do.	Hemendra Nath Datta, Brahmo; age 36 years.	200
187	"Sri Sri Vaishnava Sangini" (P) ...	Calcutta ...	Do.	Madhusudan Das Adhikari, Vaishnab; age 30 years.	1,000
188	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N) ...	Do. ...	Weekly	Rasik Mohan Chakravati, Brahmin; age 41 years.	1,000
189	"Subarna-banik" (N) ...	Calcutta ...	Weekly	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000



No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
190	"Suhrid" (N)	Bakarganj	Weekly	Rama Charan Pal, Hindu, Kayastha	150
191	"Suprabhat" (P)	Calcutta	Monthly	Sm. Kumudini Mittra	900
192	"Suraj" (N)	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	600
193	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B. A., Brahmo; age 38 years.	300
194	"Sudhi" (P)	Howrah	Do.	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
195	"Suravi" (P)	Calcutta	Monthly	Nagendra Nath Shree, M. A., Goldsmith by caste; age 40 years.	500
196	"Swarnakar Bandhav" (P)	Calcutta	Monthly	Dr. Kartic Chandra Bose, M. B.	4,500
197	"Swastha Samachar" (P)	Do.	Do.	Rajkrishna Paul and others	300
198	"Tambuli Samaj" (P)	Do.	Do.	Tarapada Chatterji, age 28 years	250
199	"Tara" (P)	Do.	Irregular	Lalit Mohan Das, M. A., and others	600
200	"Tattwa Kaumudi" (P)	Do.	Fortnightly	Bijay Nath Majumdar	600
201	"Tattwa Manjari"	Do.	Monthly	Rabindra Nath Tagore	300
202	"Tattwa-bodhini Patrika"	Do.	Do.	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
203	"Teli Bandhav" (P)	Howrah	Do.	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
204	"Toshini" (P)	Dacca	Do.	Kamal Hari Mukherji	900 to 2,000
205	"Trade Gazette" (P)	Calcutta	Do.	Satis Chandra Chakravarti	450
206	"Triveni" (P)	Basirhat	Do.	Kamaniya Kumar Singha, Brahmo; age 25 years	150
207	"Tripura Hitaishi" (N)	Comilla	Weekly	Bhabataran Basu, Hindu, Kayastha; age 32 years.	1,500
208	"Uchchasa" (P)	Calcutta	Monthly	Swami Saradananda	3,000 to 10,000
209	"Udbodhana" (P)	Do.	Do.	Narayan Krishna Goswami	250
210	"United Trade Gazette" (P)	Do.	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	100
211	"Upasana" (P)	Murshidabad	Do.	Ramdayal Majumdar, M. A., and others	500
212	"Utsav" (P)	Calcutta	Do.	Banku Behari Dhar	900
213	"Vasudha" (P)	Do.	Do.	Phanindra Nath Pal, B. A.,	750
214	"Yamuna" (P)	Do.	Do.	Adhar Chandra Nath	300
215	"Yogi Sakha" (P)	Do.	Do.	Yogananda Pramanick	600
216	"Yubak" (P)	Santipur	Do.	Girija Nath Mukherji, Hindu, Brahmin; age 42 years.	700
217	"Vartavaha" (N)	Ranaghat	Weekly	Bipin Chandra Pal and others	1,000
218	"Vandana" (P)	Baidyabati	Monthly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	.....
219	"Vijaya" (P)	Calcutta	Do.	Abinas Chandra Gupta, Vaidya; age 36 years.	100
220	"Viswadut" (N)	Howrah	Weekly	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	.....
221	"Viswavarta" (N)	Dacca	Do.	Hara Govinda Siromani	.....
222	"Vikrampur" (P)	Mymensingh	Quarterly	Kumud Bandhu Chakravarti, Hindu Brahmin.	300
223	"Vasanti" (P)	Ditto	Monthly	G. C. Basu	600
<i>English-Bengali.</i>					
224	"Ananda Mohan College Magazine" (P)	Mymensingh	Monthly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
225	"Bangavasi College Magazine" (P)	Calcutta	Do.	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
226	"Dacca College Magazine" (P)	Dacca	Quarterly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
227	"Dacca Gazette" (N)	Do.	Weekly	Lalit Mohan Chatterji, Brahmo	.....
228	"Dacca Review" (P)	Do.	Monthly	Board of Professors, Rajshahi College	600
229	"Jagannath College Magazine" (P)	Do.	Do.	Jyotish Chandra Majumdar	300
230	"Loyal Citizens" (N)	Calcutta	Weekly	Rama Nath Ghosh, Hindu, Kayastha; age about 40 years.	500
231	"Rajshahi College Magazine" (P)	Dacca	Quarterly	Rev. J. Watt, M. A.	1,200
232	"Rangpur Dikprokash" (N)	Rangpur	Weekly	Rajani Kanta Gupta, Hindu, Vaidya; age 48 years.	550
233	"Sanjaya" (N)	Fardipur	Do.	E. G. Phillips	400
234	"Scottish Churches College Magazine" (P)	Calcutta	Five issues in the year.	.....	.....
235	"Tippera Guide" (N)	Comilla	Weekly	Sadananda Sukul	600
<i>Garo.</i>					
236	"Achikni Ripeng" (P)	Calcutta	Monthly	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	3,400
237	"Phring Phring" (P)	Do.	Do.	.....	.....
<i>Hindi.</i>					
238	"Barabazar Gazette" (N)	Calcutta	Weekly	.....	.....
239	"Bharat Mitra" (N)	Do.	Do.	.....	.....



No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
240	"Bira Bharat" (N) ...	Calcutta ...	Weekly ...	Pandit Ramananda Dobes, Hindu, Brahmin; age 80 years.	1,500
241	"Chota Nagpur Dait Patrika" (P) ...	Ranchi ...	Monthly ...	Rev. E. H. Whitley, Christian ...	450
242	"Dainik Bharat Mitra" (N) ...	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin; age 40 years.	300
243	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya; age 37 years.	300
244	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikisan Joahar, Hindu, Kshatriya; age 37 years.	550
245	"Jaina Sidhanta Bhaskar" (P) ...	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain; age about 40 years.	500
246	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prosad Sharma, Hindu, Brahmin; age 60 years.	500
247	"Marwari" (N) ...	Do. ...	Weekly ...	B. K. Teuriwala, Hindu, Vaisya ...	500
248	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin; age 87 years.	1,000
249	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin; age 80 years.	500
250	"Sudharak" (N) ...	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala; age 60 years.	500
<i>Parvatiya.</i>					
251	"Gurkha Khabar Kogat" (P) ...	Darjeeling ...	Monthly ...	Rev. G. P. Pradhun, Christian; age 60 years.	400
<i>Persian.</i>					
252	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ...	500
<i>Poly-lingual.</i>					
253	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L. ...	500
254	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones ...	500
255	"Sadhu Samvad" (P) ...	Howrah ...	Do. ...	Nilananda Chatterji, B.L.; age 36 years	350
<i>Sanskrit.</i>					
256	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Sarat Chandra Das ...	500
<i>Bengali Sanskrit.</i>					
257	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Masumdar Bahadur, Barujibi; age 60 years.	940
258	"Sri Vaishnava Sevika" (P) ...	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
259	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
260	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaladdin, Muhammadan ...	700
261	"Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Ayed, Muhammadan; age 27 years.	1,000
262	"Negare Basm" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasil Wahab.	.....

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*Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st July 1913.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Diamond Harbour Hitaishi"	Diamond Harbour ...	Weekly ...	...	...
2	"Prantavasi" ...	Netrokona ...	Do. ...	...	...
3	"Mondar Mala" (P) ...	Calcutta ...	Monthly ...	Umes Chandra Vidyaratna ...	...
4	"Rahasya Prakas" (P) ...	Do. ...	Do. ...	...	...



022 15



## I.—FOREIGN POLITICS.

1. The *Dainik Bharat Mitra* [Calcutta] of the 19th September has learnt that the Indians of South Africa have given previous intimation to the Union Government to the effect that unless the new emigration laws are amended they will be forced to adopt the policy of passive resistance in which women and children will also take part. The paper asks, "Will the Government of India adopt a retaliatory policy towards South Africa for its ill-treatment of Indians there?"

DAINIK BHARAT  
MITRA,  
Sept. 19th, 1913.

2. The *Nama-i-Moquddas Hablul Matin* (Persian) [Calcutta] of the 15th September remarks that if Turkey wants to improve her position and consolidate her Empire she must seek the protection of England, who for the sake of her own interest will gladly offer her the help she most needs. England and Germany are now both desirous of maintaining the integrity of Turkey in Europe as her complete annihilation would be prejudicial to their interests. Turkey herself wants to organise her Asiatic dominions to safeguard her interests there and thus prevent the encroachment of Russia.

NAMA-I-MOQUDDAS  
HABLUL MATIN  
(Persian),  
Sept. 15th, 1913.

It further says Europe is guided by the principle of everything for the European.

3. The *Nama-i-Moquddas Hablul Matin* (Persian) [Calcutta] of the 1st September publishes a letter from Astrabad, the writer of which complains that Russia is becoming aggressive in Khorasan and is trying to create confusion by acts of aggression. He draws the attention of Sir Edward Grey to this affair as he has several times declared that Russians will not be allowed to interfere in the internal affairs of Persia. The writer is apprehensive of bad consequences arising from Russia being allowed to interfere in foreign affairs so close to India.

NAMA-I-MOQUDDAS  
HABLUL MATIN  
(Persian),  
Sept. 15th, 1913.

## II.—HOME ADMINISTRATION.

## (a)—Police.

4. The *Ananda Bazar Patrika* [Calcutta] of the 18th September, in reviewing the Police Administration Report of 1912-13, writes:—

ANANDA BAZAR  
PATRIKA,  
Sept. 18th, 1913.

Of the cases of torture brought against the police during the year under review 58 ended in conviction of the policemen concerned and 297 were proved to be groundless. Of these 297 cases, again, sanction to prosecute the complainants was given in 18, 10 of which have up to date been decided and ended with the conviction of the complainants. This fact has been joyfully proclaimed in the Administration Report. Now the public of this country are by no means on the alert to find fault with the police. It is only when they find that the police are failing in their duties as the friends of the people and that some evil-minded police officer is oppressing the people, that they appeal to the Government. This does not show that they have any malice against the police. We, therefore, fail to find any justification for the joy which has been expressed in the Administration Report over the conviction of the seven persons as mentioned above. Besides, are we to understand that the 297 cases which have been proved to be groundless are really so? Why then has sanction to prosecute the complainants been given only in 18 cases? The report ought to have mentioned the difficulties which the mufassal public often meet with in proving the complaints made against the police, for it is a well-known fact that village people hold the police in great dread and do not dare to stand against them for fear of incurring their displeasure. The higher officers of the police are polite and kind-hearted, but their subordinates, especially constables, are often just the opposite. The Government proposes to raise the



salaries of constables in order to keep them contented. But what does it intend to do to remove the discontent of the people? It is no good saying that all complaints made against the police will be carefully enquired into, so long as the character of the constables is not improved and they are not taught to behave properly to the public and to consider themselves as the servants of the people. Next, as to the frequency of dacoities in the Province, we cannot support the practice of proving such cases with the help of approvers as suggested in the Police Administration Report, for where is the approver to be found unless the gang he belongs to is caught? We should think that the proposal for training up competent detective officers would be of greater use. Lastly, as regards the detection of political crimes, in which, the Inspector-General of Police says, the police get no help from the people, how are the latter to keep themselves informed about secret societies which can evade even the sharp eyes of the police? The people are no doubt bound to inform the Government of the existence of lawless persons or conspiracies as soon as they are aware of such a thing themselves. But does it follow that if they are not aware of any such thing themselves they are to be considered to have failed in their duty? The people of Bengal are loyal and peaceful; and if the police treat them as friends they are sure to help them in any way they can.

**BASUMATI,**  
Sept. 20th, 1913.

5. The *Basumati* [Calcutta] of the 20th September takes exception to Mr.

Mr. Plowden's support of the  
King's evidence.

Plowden's support, in the last year's Bengal Police  
Administration Report, of the practice of making  
King's evidence of members of gangs of dacoits

in order to prove the guilt of their associates in crime. This support, says the writer, is probably intended to throw dust into the eyes of the people who are agitating in England against the practice. The practice is objectionable for the following reasons:—

(1). A King's evidence is naturally put to the temptation of giving a false story to the police in order to secure his own release.

(2). The police also is put to the temptation of compelling men, by inducements or oppression, to become King's evidence.

(3). The police often arrest innocent men along with guilty ones. In such cases one of the guilty may fabricate a story to save his party and put the innocent to trouble.

Besides all this, the facts which have recently come to light regarding extortion of confessions from accused persons make it impossible for anybody to support the practice of taking the help of King's evidence.

The question next arises, how is the dacoit, who comes masked and leaves no trace behind, to be detected? The only means of detecting him is to supply unlicensed guns and cartridges to well-to-do villagers who may shoot him at the time of his committing dacoity and thus put a mark upon him for identification. The identification will become easier if cartridges with some distinctive peculiarity can be supplied.

**BANGAVASI,**  
Sept. 20th, 1913.

6. The *Bangavasi* [Calcutta] of the 20th September publishes a letter

The working of the President-  
panchayat system.

in regard to the working of the President-pan-  
chayat system which may be thus summarised:—

(1) Chaukidars nowadays do their work most perfunctorily. They are pampered by the Presidents to whom they occasionally pay small sums like five or 10 rupees.

(2) The power of appointing and dismissing chaukidars rests with President-panchayets and selfish Presidents use these powers for their own purposes. The chaukidar finds that he need not do any watch and ward duty: he is simply to present himself at the thana at stated times and before the President occasionally, and pay three or four rupees monthly to the latter. The muharrihs employed by the Presidents are also generally relatives and kinsfolk.

(3) The recent order directing that the chaukidari tax is to be paid by the tax-payer into the President's office causes great hardship sometimes, when the office is situated at one extremity of the union area, at a distance of some five or six miles from the villages at the other extremity.

(4) Under recent Government orders, the work of collecting the tax is done both by the collecting panchayet and the Munshi. But who will be responsible for money collected by the Munshi? Suppose he collects the tax



and misappropriates it, who will be responsible therefor? Further, the President should not be allowed to have custody of the money collected and of the accounts relating thereto. This is work for which the collecting panchayet should be held exclusively responsible. If not, great waste of public funds is sure to ensue.

(4) Lastly, daffadars and chaukidars are now appointed by the President, who gets the collecting or assistant panchayets to assent to the appointments. This is not the intention of the law. What is wanted is that the panchayets should meet and make the appointments in meeting.

7. The *Moslem Hitaishi* [Calcutta] of the 19th September takes exception

Prevention of *Korbani*.

to the statement made in the Bengal Legislative Council by the Hon'ble Mr. Cumming to the effect that the slaughter of a cow by Panauilla at Banwarinagar in the Pabna district greatly displeased the local respectable Musalmans and that as cows had never before been slaughtered at the place they would not be allowed to be slaughtered there in future. No true Musalman, says the writer, can object to *Korbani*. Mr. Cumming has not disclosed the names of the Musalmans to whom the *Korbani* at Banwarinagar caused dissatisfaction. Had he disclosed their names, the public would have known what sort of Musalmans they were. Again, Mr. Cumming's argument that because cows had never before been slaughtered at the place they could not be slaughtered there in future, is indeed strange. Reasoning in the same manner one can as well object to the construction of a Church on a new site or the holding of a Hindu *pūja* at a place where it had never been held before. The religion of the Musalmans ordains that they must perform *Korbani* when they become well-to-do. In Bengal Musalmans are prospering so that it is quite possible that *Korbani* will be performed, in accordance with this ordinance, in places where it was not performed before. But will Musalmans who have become well-to-do and who are, in consequence, bound by their religion to perform *Korbani*, be prevented from doing so in such places?

8. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 23rd September writes:—

The Cawnpore Mosque.

The Cawnpore affair has given rise to an agitation which affects Musalman interests to no inconsiderable degree. The incidents in connection with the mosque have caused great pain to the Musalman community, and that is why they are appealing to Government for redress. It is a pity, however, that many people consider this appeal to be political in its nature, and they are trying to poison the mind of the Government against Musalmans. These men describe the heinous acts committed by Mr. Tyler and Sir James Meston in their individual capacities as the acts of the Government and thus cast a disgrace on its (the Government's) good name. We know that so long as a Government official does his duty according to law and justice, his acts are to be taken as the acts of the Government. But this cannot be the case if he does anything wrong and autocratic or when he defies all principles of law and justice. For such acts it is the official himself who should be held personally responsible. A careful examination of the Cawnpore affair shows the individuality of Mr. Tyler and Sir James Meston very fully. And we are confident that every right-thinking person holds a similar view. The crooked methods which Mr. Tyler and Sir James Meston have followed all along with the object of making the Musalmans their dupes, and the whimsical acts of Mr. Tyler which resulted in the destruction of a large number of human lives, can never be in keeping with English principles of justice. In fact, these two officials have (individually, of course) trampled under foot the gracious promises made by Empress Victoria and Emperor George V and defied ideas of English law and justice. The appeal of the Musalman community to the Government against this destruction of human life and this interference with the Musalman religion cannot, in these circumstances, be illegal or unconstitutional. The Musalmans have never said anything against the Government, nor will they ever do so. They know very well that the English are the protectors of their religion and that it is never possible for English law to interfere with their religion. The agitation which the Musalmans have now started has for its object nothing but an appeal against the oppressions committed on them by Mr. Tyler and Sir James Meston in their individual capacities. The Musalmans should bear in mind

MOSLEM HITA SHI.  
Sept. 19th, 1913.

HABLUL MATIN  
(Bengali daily  
edition).  
Sept. 23rd, 1913.



that the demolition of the mosque at Cawnpore and the destruction of human life there are acts for which Mr Tyler and Sir James Meeson are personally responsible; and they (the Musalmans) should not blame the Government for such acts. It should also be remembered that the Musalmans' protests against the Cawnpore incidents do not constitute an agitation against the Government itself. It is the individual acts of certain officers of the Government which they pray to be redressed.

HABUL MATIN  
(Bengali daily  
edition),  
Sept. 19th, 1913.

9. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 19th September has the following:—

"150 dead bodies at Cawnpore."

The newspapers *Jamidar* of Lahore and *Hamdard* of Delhi say that a rumour is current among the public to the effect that 150 dead bodies were thrown into the river in the sad incident concerning the Cawnpore Mosque. God alone knows whether there is any truth at the bottom of this rumour. But as the public is used to easily believing such rumours it behoves the Government to institute a sifting enquiry into the affair by a non-official committee or a musjid committee formed of official and non-official members. We are, however, unable to make out why the Government is turning a deaf ear to the united prayer and appeal of all the people of the country. For the permanence and strength of a King's kingdom it is absolutely necessary to preserve the loyalty and faith of the people. Government is nowadays thoroughly indifferent to its duty to respect this great principle. This is not a good sign for the Government. Various rumours are becoming current relating to the Cawnpore incident, the conviction is growing in men's minds that while Government has given out that only 18 men were killed, the police tried to minimise the seriousness of the incident by secretly throwing 150 dead bodies more into the river. So long as Government will not have these matters siftingly enquired into by forming a commission having non-official members in it, the suspicions in the public mind will not be removed and people's faith and loyalty will not be drawn towards the Government. Such an unpleasant feeling is not beneficial to either the sovereign or the subject.

SAMAY,  
Sept. 19th, 1913.

10. The *Samay* [Calcutta] of the 19th September hears that the Government will confiscate the deposit which the

The *Jamidar*.

*Jamidar* [Lahore] has made as security. The Press Act, says the *Samay*, has furnished the Government with a very handy weapon for punishing newspapers, and no paper can now consider itself safe.

HABUL MATIN  
(Bengali daily  
edition),  
Sept. 19th, 1913.

11. Referring to the confiscation of a supplement of the *Tauhid* newspaper and a pamphlet named *Khunin Dastan* at Meerut and of a Urdu book written by Maulvi Sibli in Calcutta and of a book by Khwaja Nejami in Bombay, the *Hablul Matin* (Bengali daily edition) [Calcutta] of the 9th September says that the despotic conduct of the Government of the United Provinces is being followed by the Governments of other Provinces also. They are ordering confiscation of books and such other things without seeing whether they are actually objectionable or not. They forget that if people are prevented from expressing their feelings and wants and grievance, loyalty is bound to vanish from their hearts.

12. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 21st September, referring to the recent demand of securities under the Press Act from *Al Hilal*, the *Jamidar* and certain other Urdu newspapers, remarks:—

The condition of affairs has made Moslems lose all heart. It is hopeless for them, poor as they are, to expect to furnish the heavy securities demanded by Government. It is all their ill-luck and adverse fate. Will the Moslems remain in the darkness in which they now are? Will there be no end to their sorrows?

HABUL MATIN  
(Bengali daily  
edition),  
Sept. 21st, 1913.

13. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 19th September says:—

Confiscation of the security  
deposited by the *Tauhid* press.

Khwaja Hassan Nejami writes from Meerut that the security deposited by the *Tauhid* press has been confiscated and a fresh security has been demanded from it. We see that gradually all the Musalman presses and newspapers are being bound down by securities. The *Afghan* newspaper of Peshawar has managed to furnish security with great difficulty. The *Ma-allah*

HABUL MATIN  
(Bengali daily  
edition),  
Sept. 19th, 1913.



newspaper of Aligarh has died under the pressure of the Press Act. Securities have been taken from the *Hamdard* and *Comrade* newspapers. It is rumoured that the money already deposited by the *Jamidar* will be confiscated and fresh security demanded from it. A security has been taken from a Musalman press in Calcutta, and it is rumoured that securities will soon be demanded from two or three other Musalman newspapers in the city. The Musalman press has always been a staunch friend of the Government. It has often supported the Government with a total disregard for the welfare of its country and community. It unanimously protested against anarchism in India and some Musalmans even laid down their lives in their effort to quell it. And yet the Musalmans have failed to earn the good will of the authorities. The Musalman community is poor and backward in education. Under the circumstances it will suffer most if the Press Act is enforced rigidly against it. It is doubtful whether the Musalman press has ever said anything injurious to the Government. If, however, arrangements are made to punish and throttle it for speaking out its feelings and grievances, a great mistake will be made by the Government for which it is bound to be sorry some time. The political atmosphere of India is gradually becoming more and more clouded so that in course of time the support of a large community like the Musalman community may prove of great value to the Government. It is difficult to understand what has induced Government to take up its present policy against the Musalmans. However that may be, we think that the Musalmans are now paying the penalty of their sin against their mother-country, their disregard for the country's interest in order to satisfy the Government. We are even led to think that the patriotic English people are now looking at the Musalmans with distrust because they have been guilty of treachery towards their mother-country. It is desirable that the Musalman community and the Government should now decide on their respective duties.

14. The *Hitavadi* [Calcutta] of the 19th September is glad to see that the Bengal National Chamber of Commerce has recently addressed Government in connection with the prevalence of dacoities in Eastern Bengal suggesting the institution of an effective system of river police for the waterways, the posting of armed policemen in each group of 6 or 7 villages and the granting of firearms to the village panchayets. It has also been suggested that licenses for firearms be granted to all persons approved by an Honorary Magistrate or a title-holder. For ourselves, we do not think much of the first two suggestions. The river police will probably be as ineffective as the land police and it will be a heavy charge on the public funds. We heartily support the last mentioned proposal, *viz.*, that all men of loyalty and property should be granted licenses on furnishing any guarantee which the authorities may think proper.

15. The *Samay* [Calcutta] of the 19th September thanks the Government for the concession which it has granted in the matter of gun-licenses to wealthy merchants and others in the mufassal though the concession has come rather late in the day.

16. The *Jyoti* [Chittagong] of the 15th September thanks the Government for the concession it has granted in the matter of gun-licenses to rich merchants and others in the mufassal.

(b)—Working of the Courts.

17. *Al-Hilal* [Calcutta] of the 17th September, in referring to the Cawnpore riot case, remarks that the novelty of procedure which has characterised the Cawnpore disaster has also found an expression in the conduct of the case through the various courts. It will ever remain memorable in the legal literature of India.

It goes on to say that the Moslems ought to fight the case to the last. The law is with them. They are not fighting the case on behalf of the oppressed ones of the 3rd August at Cawnpore. Their chief aim is to rehabilitate the lost honour of the Penal Code and administration of law and

HITAVADI,  
Sept. 19th, 1913.

SAMAY,  
Sept. 19th, 1913.

JYOTI,  
Sept. 15th, 1913.

AL-HILAL,  
Sept. 17th, 1913.



justice in India. Mr. Tyler did not only wound innocent children, he also dealt a severe blow to the great and mighty law.

Justice in the opinion of the paper is not confined within the four walls of law courts established at Cawnpore or Allahabad.

If the Moslems fail to get the release of the 101 prisoners at Cawnpore they must bow to the decree of God. Could they do anything for the persons who lay quivering on the ground at Cawnpore on the 3rd of August?

In spite of difficulties the case must be proceeded with at all costs. If they are not successful they must seek consolation in this that everybody does not achieve success in this world.

When the Moslems have to cherish the memories of the 1st July, when they cannot afford to forget the 3rd of August, it will not be a burden to them if they have to keep in remembrance one more date in their history. It will be that day on which the judgment will be delivered in the Cawnpore case in the greatest hall of justice in India.

We are burning, we want water (to quench the fire)—not oil. If oil is poured over us the responsibility is not ours.

DAILY URDU HABLUL  
MATIN,  
Sept. 18th, 1913.

18. The *Daily Urdu Hablul Matin* [Calcutta] of the 18th September remarks that it is noting from the very start that the Cawnpore riot case is proceeding on very

singular lines. The prosecution has been trying through the whole course of the case through the various courts to prevent the accused from gaining any advantages whatsoever. All applications for releasing the accused on bail have been refused on one ground or another. These are things which are creating distrust in the Moslem mind. Keeping all these points in view the paper had recommended the formation of an independent commission to investigate the case so that the impression may not be produced that matters will be decided according to the wishes of Sir James Meston.

CHARU MIHIR,  
Sept. 16th, 1913.

19. The *Charu Mihir* [Mymensingh] of the 16th September gives an account of the hearing of the proceeding under the Legal Practitioners Act against Babu Sasi Mohan De, a pleader of Jamalpur, in the court of Babu Santoshil Banerji, officiating Munsiff of Jamalpur. In the course of the hearing Babu Mohimchandra Ghosh, a pleader whose evidence had been taken, refused to sign the paper in which his deposition had been recorded on the ground that it had not been correctly recorded. The proceeding against Babu Sasi Mohan De and another proceeding of a similar nature against another pleader of the local bar are the results of a long-standing ill-feeling between the local Munsiffs and the bar, and in these proceedings the Judge also is the complainant. An enquiry is necessary into the circumstances under which Mohim Babu refused to sign his deposition. If what Mohim Babu says is true, the Munsiff is guilty of a serious irregularity.

#### (d)—Education.

DAINIK CHANDRIKA,  
Sept. 17th, 1913.

20. The *Dainik Chandrika* [Calcutta] of the 17th September writes that though the many protests against Mr. Hornell's appointment have so far been ignored, the protest of Sir Alfred Croft cannot be lightly dismissed. For Sir Alfred was admittedly the ablest Director of Public Instruction, Bengal ever had. It is utterly inconsiderate to dismiss his advice lightly. There can be, and there can have been, no revolutionary change in the educational sphere in Bengal which necessitated Mr. Hornell's appointment and which Sir Alfred Croft could not understand. He has kept himself in touch with educational movements in this country and he cannot be called an ultra-conservative impervious to new ideas. The idea that in the whole of India there was no man fit for the Directorship in Bengal will not appeal to any reasonable man. Without holding a brief for Mr. James it can be asserted that work which cannot be done by an able educationist like Professor James cannot also be done by Mr. Hornell. Such unsettling of the settled rule of appointment is most to be deprecated. It may lead, for example, to a European being again appointed Inspector-General of Registration or to the Indian High Court Judges



being replaced by European Judges. Anyway we repeat that Mr. Hornell's appointment has been a great mistake and Government will have to rue for it.

21. The *Dainik Bharat Mitra* [Calcutta] of the 20th September criticises

DAINIK BHARAT  
MITRA,  
Sept. 20th, 1913.

Hon'ble Mr. Sharp's reply to the University.

Mr. Sharp's letter to the University in reply to their communication to the Government of India.

At the very outset it remarks that the Government of India did not do well in refusing to sanction the appointment of the three University Lecturers. This action of the Government has been sorely felt by all learned men of light and leading in Bengal. Mr. Sharp may write what he pleases but that cannot satisfy the sons of India. His reply is simply ridiculous. He has failed to effectively reply to the points raised by the University. It cannot understand how by pointing out contradictions in the speeches of Sir Ashutosh Mr. Sharp considers that he has disposed of the matter under controversy. Mr. Sharp may persuade himself that the victory is on his side by making such out of the way remarks but that cannot carry any weight with the learned members of the Senate.

It would have been a great thing if Government had shown their liberal-mindedness by admitting their error. Mr. Sharp's letter has failed to show that there was any justification whatsoever for the steps which the Government have taken. He has failed to establish that the three lecturers concerned have been in any way acting against the Government. The phrase "An atmosphere of pure study" is meaningless. Its interpretation is as difficult as the interpretation of Section 4 of the Indian Press Act. Whatever may be its meaning, can Mr. Sharp show that this atmosphere of pure study exists anywhere in the world?

The Government says that it has been confidentially informed regarding the antecedents of the three lecturers rendering them unfit to undertake the responsible duty of lecturers in the University, in the eyes of the Government. The paper remarks that so long as Government continues to believe in the secret reports of the police there can be no love lost between the rulers and the ruled. There cannot be a greater cause for regret than this that Government puts the hall mark of sedition on people who are trusted by loyal persons such as Dr. Rash Behari Ghosh and Dr. Gurudas Banerji. In conclusion it urges the Government to put an end to this distrust-creating agency. This will be for the good of the Government and its subjects. So long as this will not take place India cannot reach that height of progress to see which Lord Hardinge is so anxiously waiting.

22. The *Basumati* [Calcutta] of the 20th September writes:—

BASUMATI,  
Sept. 20th, 1913.

*Ibid.*

The Hon'ble Mr. Sharp's letter in reply to the Calcutta University's protest against the Government of India's refusal to sanction the

appointment of Mr. Rasul and others as University Lecturers, has really astonished us. In this letter Mr. Sharp has tried to answer all the points raised by the Registrar of the University in his letter to the Government, but none of his answers is satisfactory. In the first part of his letter he has supported the attitude taken up by the Government, but in doing so he has not been able to refute the arguments of the opposite party. The latter part of the letter deals with the crucial point of the controversy. Here Mr. Sharp says that no political agitator should be appointed as a University Lecturer. We do not know on what argument the principle underlying this rule is based, and we do not find any justification for it. Mr. Sharp says that it is not a new principle, but has ever been in force against Government servants, and that the Vice-Chancellor clearly inculcated this principle in his Convocation speech in 1910. The Senate now says that only such men as take part in any objectionable form of political agitation should not be appointed as University Lecturers. Mr. Sharpe, in reply, says that this was not the purport of the Vice-Chancellor's speech in 1910. But the question is, is the Senate bound to accept as gospel truth anything that a Vice-Chancellor may say? Mr. Sharp has not been able to refute the arguments of the Senate.

23. The *Churna Mihir* [Mymensingh] of the 16th September says:—

CHURNA MIHIR  
Sept. 16th, 1913.

The Calcutta University.

A sword is hanging on the head of the Calcutta University. For some time past Government has been showing displeasure towards it. Most probably it will be deprived



of its control over secondary schools. Government is no doubt actuated by noble motives in whatever it does, but it is liable to err also. We think that Government is committing a mistake in trying to limit the powers of the Calcutta University. We do not say that the Calcutta University is a perfect institution, but we can boldly say that it is progressing towards perfection and that under the present Vice-Chancellor it has progressed wonderfully. No one can doubt that this progress will be maintained in future and that Mr Palit's and Mr. Ghosh's munificent grants will greatly increase the usefulness of the University, so that in a short time it will be an ideal University. Official interference may at this time retard the progress of the University. We are not aware of any shortcoming of the University for which it deserves to be mulcted of its powers. We will be glad to have Universities in India like the Cambridge and Oxford Universities, but we can never approve of any scheme to curb the independence of the Calcutta University.

Some members of the European community who are graduates of the Oxford and Cambridge Universities are associated with the unholy agitation against the Calcutta University. They are crying for a Commission to hold a searching enquiry into the affairs of the University. The *Bengales* newspaper has disclosed the secret of their wrath against the present management of the University. The University had appointed some of them examiners under it, but as they neglected to perform their duty properly they are no longer given the appointment. We hope that Government will not be guided by their malicious agitation and respect the deep feeling of affection which the educated community cherish towards the University.

DACCA PRAKASH,  
Sept. 14th, 1913.

24. The *Dacca Prakash* [Dacca] of the 14th September writes that in these days when Government is going to spend money generously on the promotion of education, it is necessary that the extension of mass education should be taken up first of all. The number of primary schools must be increased and boys should be encouraged to attend these schools by means of rewards and stipends for the more meritorious among them. These stipends will also have the effect of encouraging competition among the students, developing habits of hard study and perseverance.

In these days, too much money is spent on the inspecting staff. While the number of schools has been actually dwindling the strength of the inspecting staff has been increasing. This is strongly to be deprecated as a waste of money. Steps should also be taken to encourage industrial education in the country. With it is bound up the question of the very existence of the people.

ANANDA BAZAR  
PATRIKA,  
Sept. 18th, 1913.

25. The *Ananda Bazar Patrika* [Calcutta] of the 18th September takes the authorities of the Education Department to task for having, as the paper alleges, prohibited all students of Midnapur from attending the meeting proposed to be held by Liakut Hosain in connection with the floods. As a matter of fact, says the paper, the Maulvi did not hold the meeting, but if he did convene it no student would perhaps have kept away from it. But is the Education Department so devoid of all sense of self-respect that it should prohibit students from taking part in a charitable movement?

MOSLEM HITAISHI,  
Sept. 19th, 1913.

The Jhikargachha Middle  
English School.

26. A correspondent of the *Moslem Hitoishi* [Calcutta] of the 19th September says that the Sub-Registrar of Jhikargachha has, by his anti-Musalman feelings, become so unpopular with the local Musalman population that they have discontinued paying the customary subscription of one anna for each deed registered, in aid of the local Middle English School of which the Sub-Registrar is the Secretary. They, however, say that if the present Sub-Registrar is transferred and a better man comes to take his place they will revive the practice of paying the one-anna subscription in aid of the school. The attention of the authorities is drawn to the matter.

Again, two-thirds of the students of the school are Musalmans, so that the school committee should have Musalman members in the same proportion. The local Musalmans have been trying for a long time to have a Maulvi in the school. Maulvi Afzaluddin Ahmed, Assistant Inspector of



Schools, Presidency Division, actually recommended an increase in the number of Musalman members of the school committee and the appointment of a Maulvi in the school. But their recommendation is not being carried out, because most of the members of the committee are at present Hindus. The Musalman population of the locality are losing faith in the benefit of education as imparted in the school, because they see that their boys do not learn even the rudimentary Musalman religious practices in it. The attention of Khan Bahadur Maulvi Muhammad Ibrahim, Additional Inspector of Schools, is drawn to the matter.

27. The *Sanjivani* [Calcutta] of the 18th September writes:—

The Baliajuri Madrasa.

Some time ago Hajji Fazil Muhammad, Taluqdar of Chandpur, donated Rs. 7,000 for the improvement of the Madrasa of Baliajuri (in Mymensingh). He has also promised a further donation of Rs. 15,000 for converting the institution into a senior Madrasa. We hear that the educational authorities of Bengal have been trying to persuade the Hajji Saheb to give the latter donation to the Dacca University, on the ground that there is no need of a senior Madrasa at Baliajuri. The Hajji, however, is opposed to the idea, but still the sum of Rs. 7,000, which he had deposited with the Jamalpur Town Bank, has been ordered by the Director of Public Instruction, Bengal, to be withdrawn from that bank and invested in Trust bonds. The Madrasa Committee has protested against this order for the interest on Trust bonds is much less than that allowed by the Town Bank on deposits made with it. It is reported that the Hajji Saheb will not probably pay the other sum of Rs. 15,000. If funds for the Dacca University have to be raised by such importunate begging it is better to do without that University altogether. If, as the Director of Public Instruction supposes, there were no necessity for a senior Madrasa at Baliajuri, why should the Hajji Saheb be anxious to spend Rs. 15,000 for it? Indeed, officials who want to promote the Dacca University at the cost of another useful institution ought not to be placed in charge of the country's education at all.

28. The *Paricharak* [Calcutta] of the 16th September points out how in Russia a department of the State has recently been created to encourage sports and exercises among the youths of the country. In Bengal, too, the

Encouragement of games and exercises among our youths.

need of encouraging games and exercises exists. Bad food in many cases spoils the health of Bengali youths and the pressure of studies inflicted on their enfeebled frames by the University Regulations leaves them utter physical wrecks. If they take to *lathi* play as a curative exercise they receive the unpleasant attentions of the police. It therefore behoves Government to take some practical steps in this matter.

29. The Government, says the *Sanjivani* [Calcutta] of the 18th September, have appointed Mr. Hornell as Director of

List of scholarshipholders.

Public Instruction and another Englishman as Assistant Director with the object of improving the working of the Education Department. But it is strange that although September is almost over the list of scholarshipholders for this year has not yet been published.

30. A Moslem correspondent of the *Noakhali Sammilani* [Noakhali] of the 14th September makes the statement that

An allegation against a Head Master.

the Head Master of the Lakshmipur High School in Noakhali does put difficulties in the way of his Musalman students saying their prayers. If they are a little late in returning after saying their prayers they are marked absent. This is a serious hardship. Government has recently granted two hours' leave to all its Moslem servants for saying their *Jumma* prayers on Fridays. How then can the period of an hour or 45 minutes allowed by this Head Master be held adequate? There are other serious reports against the Head Master which may be published later if need be.

31. The *Dainik Bharat Mitra* [Calcutta] of the 19th September remarks

The proposed University for Bihar.

in regard to the proposed University for Bihar that if it is the intention of the Government to help the spread of higher education and improve

SANJIVANI,  
Sept. 18th, 1913.

PARICHARAK,  
Sept. 16th, 1913.

SANJIVANI,  
Sept. 18th, 1913.

NOAKHALI  
SAMILANI,  
Sept. 14th, 1913.

DAINIK BHARAT  
MITRA,  
Sept. 19th, 1913.



the Biharis then it should never commit the mistake of establishing a residential University in Bihar. The time has not yet come for going in for such institutions. For the present it will prove merely a burden. The poverty of the people does not warrant the adoption of this costly and luxurious system of education. For an Indian his degree is a matter of great importance, for without it he cannot earn his bread, or secure even a clerkship carrying a salary of Rs. 10. India is unlike England where men possessing no University qualification may rise to the Premiership.

It does not favour the idea of locating the University at Dinapore.

(c)—*Local Self-Government and Municipal Administration.*

HITAVADI,  
Sept. 19th, 1913.

32. The *Hitavadi* [Calcutta] of the 19th September is astonished and grieved at the inconsiderateness of Government in proposing a system of separate electorates for Moslems for the Calcutta Corporation. Experience has proved that this system of separate electorates for Moslems for the Legislative Council has in many cases impaired the good relations between Hindus and Moslems. Hindus have all along protested against it as injurious to the country. It was hoped that Government after these protests would not again encourage such a bad principle. But unhappily things are going to be actually otherwise. Only the other day Sir Harcourt Butler stated in Council that Government was yet undecided as to the expediency of extending this principle to local self-governing bodies. Yet here is the Bengal Government publicly declaring itself in its favour in the case of the Calcutta Municipality. It is specially ill-timed at the present moment when the relations between the two communities are very cordial and both are showing an eagerness to work in common for the political welfare of their common country. Even many prominent Moslems, such as M. Mazharul Huq and Mr. Hasan Imam, have declared themselves against any extension of this principle. Again, the Punjab and the United Provinces Governments also tried to introduce this principle into the local bodies in their respective Provinces but they were prevented by the opposition of local public opinion.

A section of Moslems in Bengal with Nawab Shamsul Huda at their head are agitating for this new right, and that is why the Bengal Government has made this proposal. It may cause some childish delight for the moment to some Moslems, but the people of the country will bear no love or respect for Nawab Shamsul Huda and his party if they win.

It is to be hoped that the Bengalis will make as strong a protest in this connection as that made in the Punjab and United Provinces. Bengal is at present overwhelmed by certain natural calamities, but that is no reason why they should allow their permanent interests to be injured by indifference to questions of permanent interest like this one. Unless an effective protest is made in time special electoral rights are likely to be conceded to Moslems even in regard to the village *panchayets*. In conclusion we appeal to Government not to bring ruin on the country by creating a permanent cause of strife between Hindus and Moslems, and we also trust that Moslems will recognise who their real friends are and will refuse to be deceived by extravagant promises.

MOSLEM HITVAISHI,  
Sept. 19th, 1913.

33. The *Moslem Hitvaishi* [Calcutta] of the 19th September is astonished that the Indian Association has protested against the proposal to give special representation to Musalmans on the Calcutta Municipal Board. It is inconceivable how it can be reconciled to reason that while the money of Musalman rate-payers will nourish the municipality they will have no voice in controlling its expenditure. If the number of Musalman Commissioners on the Board is made proportional to the Musalman population of the town, that number will not be inferior to that of Hindu Commissioners. But in the form of mixed election at present obtaining in Calcutta the Musalmans have no chance of being successful against powerful Hindus. This is why able Musalmans do not stand for election in the municipality. Had the Municipal Board contained a good number of Musalman Commissioners



Nawab Badruddin Haidar would not have failed to be returned to the Bengal Legislative Council by the Board.

(f)—Questions affecting the Land.

34. The *Noakhali Sammilani* [Noakhali] of the 14th September writes that there are parts of the Char Jubbar Khas Mahal in Noakhali which are unfit for cultivation and on these lands the Bataniyas, against the wishes of the neighbouring cultivators, graze buffaloes in the rainy season. These buffaloes seriously damage the crops in the adjoining fields. The matter demands the attention of the authorities.

NOAKHALI  
SMMILANI,  
Sept. 14th, 1913.

(g)—Railways and communications, including canals and irrigation.

35. The *Dainik Bharat Mitra* [Calcutta] of the 19th September takes exception to the replies which Sir T. Wyness gave to the question put by the Hon'ble Assadulla regarding the third class passengers. The paper remarks that whether the Government is prepared to accept it or not, the fact remains that there is no end of trouble to the third class passengers who are put to serious inconveniences on account of overcrowding.

DAINIK BHARAT  
MITRA,  
Sept. 19th, 1913.

It then proceeds to criticise the Railway Board and remarks that it has not been able to understand why Government has created this body which has no useful services to render to the people. The hopes that had been entertained at the time of its creation that it would remove the inconveniences of the third class passengers have been dashed to the ground.

36. The *Islam Rabi* [Tangail] of the 12th September publishes a letter complaining how the silting up of the mouth of the Bazar river, a branch of the Brahmaputra flowing through the villages of Hamidpur, Syampur, Jairampur, etc., in the Jamalpur Subdivision of Mymensingh, has inflicted serious loss on the inhabitants of these villages. The local public health has deteriorated and many fields are now submerged, after a heavy shower of rain, to the detriment of the standing crops, because of this obstruction to drainage. The boat traffic which used to pass by this river, too, has ceased. All these grievances might be removed by re-excavation of the mouth of the river in question and a prayer to this effect was preferred to Lord Carmichael during His Excellency's visit to Jamalpur some months ago. But so far nothing effective has been done. Will not Government pay heed to this complaint?

ISLAM RABI,  
Sept. 12th, 1913.

37. The *Bangavasi* [Calcutta] of the 20th September points how there used in the past to be a bund along the bank of the Ajai from Ganful (in Ketugram) thana via Noapara Chandkali. It has not been repaired for some years past and so the villages are now inundated every year. Accordingly the Maharaja of Burdwan has recently written to the local District authorities saying that he would discontinue paying the amount of sixty thousand rupees he now does for the repair of this embankment. We hope Government will after this take up the work of repairing this Ajai embankment along with the Damodar embankments.

B. BANGAVASI,  
Sept. 20th 1913.

38. The erosions of the river Meghna, writes the *Noakhali Sammilani* [Noakhali] of the 22nd September, are about to wipe out the town of Noakhali before long. There are various rumours as to the future head-quarters of the subdivision being located at Lakshmipur, Begumganj or Feni. The Government is already acquiring lands at the last-named place, but it ought not to do anything before consulting local public opinion. Besides, the people of the town of Noakhali should be given timely notice if the town is really meant to be abandoned.

NOAKHALI  
SMMILANI,  
Sept. 22nd, 1913.



(h)—General.

SAMAY  
Sept. 19th, 1913.

39. Referring to the subject noted in the margin the *Samay* [Calcutta] of the 19th September writes:—

India Office reforms.

We should think that there should be 15 members on the India Council, 5 of whom should be Indians, one from each Province. If, however, Lord Crewe insists on having only 10 members on the Council, at least a third of this number should be Indians. Can there be anything more likely to please the people of India? The salaries of the members of the Council should also be increased, for the present salary of £1,000 never suffices for the wants of an educated Indian living in England. We all know that Dr. P. K. Ray had to resign his appointment in England simply because his salary was too small. We admit that such posts carry some honour, but one cannot manage to live up to the style befitting such posts unless one has money enough. The gentlemen who become members of the India Council are all Government pensioners, and the membership of the Council is a sort of extra gain to them. But still their salaries ought to be raised to at least £1,500 per annum. This will benefit English and Indian members alike and will, we hope, find approval with His Excellency the Viceroy as well as the English members of the India Council.

HITAVADI,  
Sept. 19th, 1913.

40. The *Hitavadi* [Calcutta] of the 19th September writes that India has to bear the charges of the India Office and the salary of the Secretary of State for India, while the colonies are not similarly charged for the Colonial Office and Colonial Secretary. There have been many protests made against this unjustifiable differential treatment, but so far without effect. When will this grievance be redressed?

BIR BHARAT,  
Sept. 21st, 1913.

41. The *Bir Bharat* [Calcutta] of the 21st September remarks that while the salaries of other British ministers are charged on the British Exchequer, that of the Secretary of State for India and of the members of his Council is charged on the Indian treasury. Will India have to bear this burden permanently?

BHARAT CHITRA,  
Sept. 14th, 1913.

42. Referring to the question recently asked in the Bengal Council by Hon'ble Babu Prasanna Kumar Ray regarding the poor pay of clerks in the Public Works Department, the *Bharat Chitra* [Calcutta] of the 14th September says that the clerks in many other departments of the Government are in great distress also. The paper considers it a great pity that the Government does not yet care to do anything for them.

BIR BHARAT,  
Sept. 21st, 1913.

43. The *Bir Bharat* [Calcutta] of the 21st September fails to understand the necessity of appointing a new Secretary to take charge of the Education Department under the Government of Bengal.

PARICHARAK,  
Sept. 16th, 1913.

44. The *Paricharak* [Calcutta] of the 16th September questions the necessity of a new Educational Secretariat being constituted under Mr. Samman for Bengal. At the same time it will be a happy thing if the placing of education under the control of the new Secretariat results in more fixity of educational policy than in the past. Under the Director of Public Instruction, during the past few years, there have been innumerable changes of policy in regard to primary education, for example. These repeated changes show a lack of education on the part of the educational authorities. They have no idea apparently as to what kind of education is really wanted for the country. In short, the Education Department in Bengal has been more of a failure than any other department of Government.

BIR BHARAT,  
Sept. 21st, 1913.

45. The *Bir Bharat* [Calcutta] of the 21st September does not like the Indian Government losing a large part of its opium revenue in consequence of the agreement with China regarding this commodity. It apprehends that the consequent rise in the price of opium will lead to the increase of the drink evil among the Indians. It does not appreciate the efforts of the Government to do good to China, on the grounds indicated above.



46. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 19th September says that the announcement in the Supreme Legislative Council that Government will not at present undertake to separate judicial and executive functions has greatly disappointed the people who have, since Sir Henry Adamson's time, been looking forward to a separation of the functions with certainty. The policy which is at present guiding the conduct of the Government towards the people is weakening the latter's faith and loyalty in the Government. This is undoubtedly bad from the point of view of preserving the strength of the British Empire. A vast and powerful agitation should be set on foot to urge on the Government the necessity of separating judicial and executive functions.

HABLUL MATIN  
(Bengali daily edition)  
Sept. 19th, 1913.

47. *Al-Hilal* [Calcutta] of the 17th September takes exception to the remarks passed by the *Near East* on Turkey's claims on the territory surrendered by her by the treaty of London. The remarks to which exception has been taken appear in the *Near East* of the 8th August, page 385, paragraph 3, under the heading "Notes of the week." It is remarked that it is for doing such anti-Moslem services that the Government of India supports the *Near East* with Indian money.

AL-HILAL,  
Sept. 17th, 1913.

48. The *Dainik Bharat Mitra* [Calcutta] of the 21st September remarks that as Lord Hardinge has spent all his life in diplomatic work in foreign countries he naturally gave the first place to foreign questions. It agrees with the Viceroy when he said that Britain has been always doing good to the independent Musalman States. It however sounds a discordant note regarding British and Russian friendship. It is of opinion that the Balkan troubles is due to Russian intrigue. It asks Lord Hardinge to controvert this opinion.

DAINIK BHARAT  
MITRA,  
Sept. 21st, 1913.

The paper is in entire agreement with the sound advice which the Viceroy has given to the Musalmans of India.

It also supports the sentiments to which Lord Hardinge has given expression regarding the Indians in the colonies. It says that until Indians enjoy equal privileges throughout the Empire they cannot entertain a very high idea of the British administration. It says that in spite of the Government of India's representations nothing has been yet done for removing the difficulties which Indians have to labour under in the colonies. Government is powerless to do anything without the sanction of the Secretary of State for India. The paper says that if the Government of India had been independent of the Secretary of State things would not have gone to this length. It is the duty of the Indians to lend their moral support to what the Government is doing in this matter.

49. The *Daily Urdu Hablul Matin* [Calcutta] of the 23rd September characterises the speech of the Viceroy as full of wisdom and sound judgment. It draws the attention of the public to that part of the speech which deals with Turkish and Cawnpore mosque affairs.

DAILY URDU HABLUL  
MATIN,  
Sept. 23rd, 1913.

It concludes by saying that Government is in duty bound to take into its consideration the feelings of every community with which it has to deal.

50. The *Bir Bharat* [Calcutta] of the 21st September approves of the speech which the Governor of Bengal recently delivered on the occasion of his opening the *swadeshi mela* at Calcutta.

BIR BHARAT,  
Sept. 21st, 1913.

The Governor's speech at the *swadeshi mela*.

51. Continuing the articles in its previous issues on the marginally noted subject the *Medini Bandhav* [Midnapore] of the 15th September writes:—

MEDINI BANDHAV,  
Sept. 15th, 1913.

The criminal work of Midnapore is considerably less than that of Bakarganj, and the number of serious crimes in Tippera, Dacca, Bhagalpur and Gaya are much greater than that in Midnapore. There are only three subdivisions in Midnapore besides the Sadar subdivision, whereas Nadia has in all five and Nya Dumka six. The Government has based its arguments upon the number of criminal cases in one year only instead of the average of at least ten years which alone can give a correct estimate. The Government compares Midnapore with Chittagong, but it loses sight of the fact that the



number of witnesses examined in the law courts of Midnapore during the year referred to in the Government Resolution is much less than that of Chittagong. Again, although the number of crimes in Midnapore is 70 per cent. larger than that in Murshidabad, there were in the former district fewer cases which were tried in the law courts, and the percentage of convictions was also smaller. But, as we have said before, the District Magistrate has nothing to do with all this, for what he has to do is to look over the records of criminal cases now and then; and this cannot take much of his time. There are many districts in Bihar whose excise revenue is much higher than that of Midnapore, and the road cess revenue of Burdwan is greater than that of Midnapore. But so far no one has proposed to partition any of these districts. We admit that the head of a district should be in close touch with the people; but that is by no means a thing which depends upon the area of a district rather than the character of the official himself. There are many things which the district of Midnapore wants now most urgently, as, for instance, (1) light-railways between Chandrakona Road and Ghatal and between Pashkura and Tamluk and Mahishadal, (2) proper roads in the areas known as Jungle Mahals, (3) re-excavation of the canals, especially those in the north-east and south of the district, the bad condition of which has made the adjoining villages hotbeds of malaria and other diseases, and (4) increase in the number of schools and Pathshalas. The partition will cost some 8 or 10 lakhs of rupees—a sum which would be better spent on the things mentioned above. There has of late been a proposal for establishing water-works at the town of Midnapore. And this project will become quite impossible if the district is partitioned. Besides, the new district will include all the richest places and its headquarters will naturally draw to itself much of the population of the Midnapore town. Consequently, the municipal schools, colleges and hospitals of the latter place will be neglected and deteriorate. The Government has not so far told the public in what way the proposed partition will benefit the people of the district. So we cannot discuss that question now. But we must say that the partition is being thrust upon an unwilling people and is as such quite unnecessary.

BANGAVASI,  
Sept. 20th, 1912.

52. The *Bangavasi* [Calcutta] of the 20th September publishes a letter which may be thus summarised about the partition of Midnapore:—

The Midnapore partition.

There is a canal division office at Midnapore town charged with the duty of supplying water from the canals to the villages adjoining and realising the water-rates therefor. Now, the scheme of division into two districts proposed in the Government Resolution will necessitate the establishment of two canal division offices in the two districts of Midnapore and Hijlee. That will mean extra expense to Government and also inconvenience to those ryots whose irrigated lands might happen to lie in both districts. A proper scheme of splitting up the existing district would take note of this difficulty and provide a remedy for it. In 1906, it was proposed to constitute the sadar subdivision of the Hijlee district with the Kharagpur, Debra, Sabang, Narayangarh and Dantan thanas. The recent scheme proposes to retain Debra and also Panskura thana in the sadar subdivision of the Midnapore district. If these two thanas are included in the Hijlee sadar subdivision all the thanas with any irrigation canals in them will be in the jurisdiction of the Hijlee district which alone then need have a canal division office.

If it should be thought that this inclusion of Panskura thana will make the area of the Hijlee sadar subdivision too large, the difficulty may be surmounted by placing Dantan thana under the Contai subdivision.

Yet another scheme of division may be suggested. A river or a hill range or other natural feature may be taken as the line of division. On this principle, the Lalighai may be made either the southern boundary of the new Midnapore district or the Cossye might be made the northern boundary of the Hijlee district. Under this scheme also all the area with which the canal division office is concerned will be included in one district. But its acceptance will necessitate changes in the existing jurisdictions of some of the thanas.

Lastly, we would recommend that if the existing Midnapore district is to be split up at all, the two new districts should be named North Midnapore and



South Midnapore, respectively. There should be no revival of the name of Hijlee which is a Uriya word. The name of Midnapore has far more glorious historic associations.

53. The *Bangavasi* [Calcutta] of the 20th September draws the attention of the authorities to the following allegation against an employee of the Chittagong Collectorate made by Debendra Kumar Bhattacharyya of Bhujpur, Fatikchhari, in Chittagong:—

Allegations against a collectorate employee.

It appears that Debendra Babu some time ago went to the Collector's *Tausi-khana* to ask for *chalan* forms, in connexion with revenue and cesses payable by him. The daftari supplied him with some forms. On his finding that these would not be adequate to his need, he asked for some more, but the daftari refused. Thereupon he appealed to a grey-bearded Babu in coat and trousers sitting near by, who, however, gruffly responded: "Go away, this is enough for a man like you." On Debendra Babu attempting to remonstrate, the Babu flew into a terrible rage and ordered the daftari in Hindi to seize him by the shoulders and thrust him out of the room. Debendra avoided this last humiliation by making a hasty exit. It appears that the Babu in question is the head *Tauzinavis* and complaints against him have been repeatedly made to the Collector, but so far without effect.

BANGAVASI,  
Sept. 20th, 1913.

54. The *Dainik Bharat Mitra* [Calcutta] of the 20th September is pleased to note that the recent High Court Judgment has produced some effect on the Government. In proscribing the *Al-Hilal* newspaper and the pamphlet *Dard Jigar* the Government have given reasons for the steps they have taken. The authors of the writings proscribed may now seek relief in the High Court by questioning the reasons assigned by the Government. It hopes that the new example set by Bengal will be followed by other provinces in India. An amendment of the Press Act is however called for at an early date.

The Press Act and the High Court Judgment.

DAINIK BHARAT  
MITRA,  
Sept. 20th, 1913.

55. In connection with the rejection of the prayer made by certain Moslems to transfer the Cawnpore Mosque riot case to some other province the *Hitavadi* [Calcutta] of the 19th September writes:—

Because in a time of excitement Moslems overstepped the bounds of moderation and made an extravagant prayer, that is no reason why the main purpose aimed at by them should be ignored by Government. Let the Sessions Judge selected to try the case be an able and independent officer.

56. *Al-Hilal* [Calcutta] of the 17th September has the following remarks on Sir James Meston's speech at Agra on the Cawnpore riots in an article entitled *Ishkar-o-Havadis* (opinions and calamities):—

Sir James Meston's speech at Agra on the Cawnpore Mosque riots.

AL HILAL,  
Sept. 17th, 1913.

It opens by quoting the following passage from His Honour's speech:—

"What I am most concerned about is the grave responsibility of those who are safe and sound at a distance and who by their speeches excited the feelings of an ignorant crowd and who in the eyes of both God and man are now held responsible for having committed the sin of spilling so much precious blood and who have brought untold miseries upon themselves. My heartfelt prayer is that Agra may not have occasion to face such a dire calamity."

We congratulate ourselves on the fact that the blessed tongue of Sir James Meston is not ignorant of the word "Khoda" (God). In speaking of the oppressed ones of Cawnpore he was reminded of God.

His Honour (after all) lightly pronounced the name of God, but would to God he knew that he was addressing a Moslem and not a Christian audience, and for them (Moslems) that word is not so easy to pronounce as it was to Sir James Meston. They (Moslems) are not the worshippers of that 'crucified body,' who departed from this world crying and shouting in vain after his cruel creator and nothing now remains of that blood which had atoned for the sins of its worshippers. The Moslems are the worshippers of that living, eternal, wrathful and resolute God who hears their prayers, gives them help and assistance and gives victory to right and justice and keeps a court of judgment for the suppression of oppression and tyranny. To bring them near unto Himself their God did not cause his blood to flow



by the hand of the Jews. On the other hand, like the Jews when their blood is made to flow by some cruel hand, they reach their God straight\*. Unlike His Honour they do not consider only Jesus Christ as living but all those whose blood has been spilt by the hand of tyranny and oppression.

\* Without an intermediary.

It would have been well if Sir James had referred only to 'man,' whose fate had been entrusted to his hands, and had not mentioned the name of God, who is the arbiter of his fate also. We are not aware what ideas about religion Sir James entertains as an honoured product of the 20th century Europe. The Europe of to-day on one hand bows her head to matter and, on the other, does not decline to worship Christ. From the first standpoint this discourse of his was altogether unnecessary. Europe has now progressed forward, the fear of God was a superstition of a barbarous age, of which a learned administrator of the twentieth century need not have any fear. From the other standpoint also it is extremely difficult for a worshipper of 'a crucified body' to lecture on the fear of God to those who worship a living God.

During his term of administration we may tolerate Sir James Meston as a Mulla (reader and a preacher of sermons) at Aligarh College if there is ever any occasion for it, we may also consider him our Sheikh Ul-Islam, Mufti (the law-giver) and theologian as he has been giving *fatawas* in regard to the Cawnpore Mosque; but we will request him not to give us the pleasure of hearing his sermon regarding 'God,' and 'fear of God.' We have to hear anything coming from him and we do hear him; but we simply get beside ourselves when we hear him mention the name of God. Alas! that holy and consecrated name is that which had consecrated every brick and wall in the mosque at Cawnpore, and it was for the honour of His name that in the end the sons of Ilahi had to offer their lives.

What can we say to Sir James? He is not even cognisant of the taste of martyrdom. A Christian heart cannot understand the reality of this religious frenzy which is infused in every drop of blood in our veins. He has simply learnt the name of God, but is still ignorant of his works. If the name of God was a thing to be afraid of then the stain of blood of the 3rd of August would not have been on the proud head of the administrators of the day.

Now we must consider the action of that group of persons regarding whose grave responsibility for the Cawnpore disaster His Honour is so seriously concerned. They are strange persons. Their strength is wonderful and amazing, and their actions altogether secret. Though they are outside Cawnpore they possess and wield such wonderful powers that at a sign from them (the people of) an entire city are ready to sacrifice their lives. Their rule is established over millions of souls. The Moslems of Cawnpore had no objections regarding the washing place in the mosque, but that secret group within two weeks changed everything. The people who till the other day saw things through the spectacles of Sir James Meston now began to behold them from the standpoint of the God of Islam.

We are extremely grateful to Sir James Meston for having reported to us the existence of such a secret society who hold such a magical possession of people's minds and who rule over millions of hearts and who can even incite the Moslem population to give up their lives. If in reality there is in existence such a group of persons, whom God has endowed with such wonderful powers, who shall not like to meet them? Sir James Meston would indeed do us a world of favour if he kindly brings us in contact with this group of persons regarding whom he has voluntarily acted as a spy. It continues and laments that Moslems are not united among themselves, that they have no leaders and no organisation.

After remarking that Sir James is mistaken about these persons it concludes by saying that it is its heartfelt prayer that other provinces in India may be safe against the excesses of administrators like Sir James Meston.

DAILY URDU HABLUL  
MATIN,  
Sept. 18th, 1913.

£7. The *Daily Urdu Hablul Matin* [Calcutta] of the 18th September learns with pleasure that the Hon'ble Mr. Reza Ali will interpellate the United Provinces Government in the Legislative Council regarding the Cawnpore riots.



riots. It expresses a hope that Government will take this opportunity to make amends for its past errors and will not disappoint the Moslems by giving vague answers to the questions. In the opinion of the paper it is the duty of the Government to give clear answers to the interpellations and thus leave no room for misrepresentations. It is necessary that the Moslems should become clearly aware of the polity of the United Provinces Government.

58. The *Bir Bharat* [Calcutta] of the 14th September supports the opinion expressed by *Capital* that Government is partial in spending the money obtained from Hindu and Moslem pockets in supporting the Christian religion in India. It ought to support the three religions with an evenhanded justice.

BIR BHARAT,  
Sept. 14th, 1913.

59. The *Bir Bharat* [Calcutta] of the 14th September remarks that some provision should be made to stop the illicit sale of cocaine. Dealers in this drug must be heavily punished. The fine at present imposed on them is very small and does not affect them at all.

BIR BHARAT,  
Sept. 14th, 1913.

60. The *Dainik Bharat Mitra* [Calcutta] of the 21st September remarks on the rumour which has been given currency to by the *Indian Mirror* that the Hon'ble Mr. Lyon has determined to abolish police vigilance over the members of the Educational Service. He has discovered that this system has done more harm than good. It says that if the rumour is true then we express our gratitude to Mr. Lyon. It has been repeated in season and out of season that there was no necessity for maintaining a secret police. There is more harm done than good by this system. The secret police has no ability to detect crimes. To save their faces they arrest anybody and everybody. To quote an example the secret police has not been able to trace out the anarchists who perpetrated the outrage at Delhi.

DAINIK BHARAT  
MITRA,  
Sept. 21st, 1913.

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

61. The *Nihar* [Contai] of the 16th September writes that the raiyats of Contai and its neighbourhood are generally eager to take up the cultivation of *boro* paddy. It is a crop which, if sown in *Aswin* or *Karisk*, will yield a harvest in three months, i.e., in *Poss* or *Magh*. Government should therefore do all it can to help the raiyats in undertaking the cultivation of this crop. Let seedlings of the *boro* paddy be now procured from Mymensingh and elsewhere and lent to the raiyats to be repaid in kind when the harvest has been reaped. The heaps of grain thus secured may form the nucleus of a *Dharma-gola*, which will constitute a stay and support for the raiyats to fall back upon in times of scarcity.

NIHAR,  
Sept. 16th, 1913.

62. The *Bangavasi* [Calcutta] of the 20th September makes the following allegation against Atul Babu, one of the Deputy Magistrates of Burdwan, deputed to administer relief to the flood-stricken people:—

BANGAVASI,  
Sept. 20th, 1913.

It appears that Atul Babu camped at Kumirkola village and travelled by *palki* to Kankula village, which is five miles distant, where he distributed tickets to the people in distress, asking those people to come back the next day to his Kumirkola camp to show the tickets and accept relief. When it was pointed out to him that it would be impossible for respectable widows hit hard by the floods to walk six miles to accept relief he made a reply which it is undesirable to publish in the interests of decency. Let Atul Babu contradict this statement if it is untrue, or if it is true let Government adopt the necessary measures of redress.

63. A correspondent to the *Sanyivani* [Calcutta] of the 18th September, who has been to the flooded villages in the Howrah district, says that the whole tract of the country between Domjor and Dakshinbari has been flooded and the crops almost entirely destroyed. The areas known as Kendur Math and Amta Basin have

SANYIVANI,  
Sept. 18th, 1913.



also lost most of their crops. The Government have been trying to drain the flood water by breaching the Damodar embankment near Raspur, and this will be of great help although it will affect the autumn crops. Villages lying on the south bank of the Damodar, which have no embankments, have not suffered much from the floods and their crops have not been lost. But places like Sauria, Jaipur and others, where there are embankments erected by the local zamindars, had to be under water for quite a long time, and some of them continue to be so even now. Great distress now prevails in these villages, and the writer suggests that the Government should help the people with *taccavi* loans. The writer concludes the article by giving the names of a number of women at Jaipur and its adjacent villages who are alleged to have been rendered quite destitute by the floods.

PRATIKAR,  
Sept. 19th, 1913.

64. Referring to the distress of the people in the places stricken by the recent floods, the *Pratihar* [Berhampore] of the 19th September says that during the floods of the

The recent floods.

Damodar in 1873 the Government remitted Rs. 10,71,675 in taxes and suspended the collection of taxes to the amount of Rs. 7,45,615. A similar generosity, writes the paper, should be shown now. Very high prices now obtain in many of the flooded areas and the Government is asked by the paper to help the people in their present distress.

MEDINI BANDHU,  
Sept. 15th, 1913.

65. The *Medini Bandhav* [Midnapore] of the 15th September writes that all the villages within the jurisdiction of the thanas Bhagwanpur and Pataspur, a third of Egra, a half

The Contai floods.

of Contai, and a third of Nandigram, the entire tract covering an area of 500 square miles, are still under water. The people of these places who are mostly men belonging to the poorer classes are now in great distress. They have now to eat whatever they can get and are thus falling an easy prey to death. All the crops have been destroyed and a severe calamity has befallen a population of 173,000 men in 1,208 villages. Many of the inhabitants are betaking themselves to the Sundarbans in search of work, and their wives and children, whom they leave behind, are almost starving. The Government has sanctioned a lakh of rupees for excavating the Hijili tidal canal; but this amount cannot possibly feed a lakh of men for more than a week or two. The Government is also granting *taccavi* loans and several relief parties are also helping the afflicted people. But they will have to be kept in food and clothes for 15 months before they can get in their crops and thus be able to find a livelihood. And how is this to be done?

NIHAR,  
Sept. 16th, 1913.

66. The *Nihar* [Contai] of the 16th September gives the following cases of death in connection with the floods, either from drowning or from the collapse of houses:—

Deaths due to floods in Contai.

(1) The corpses of a number of men and women and infants were found floating beside the *bund* at Bagdhari, Nachinda, Marisda, Bathuari and Mangalamaro during the floods.

(2) At Asntia Kisor Paramanik was killed while trying to cross a breach across a submerged road.

(3) The wife of Durgaprosad Das of Charabar village, another woman and a child were killed by the collapse of a wall.

(4) One Khetra and a woman were killed while crossing a breach near Mangalamaro bazar.

(5) The son of a beggar woman named Ulakshi Dasi was killed while walking along a submerged road near Beta village.

(6) A woman named Saroda Dasi of Kanaidighi village, while proceeding on the 20th August along a submerged road, was washed away by the current into a tank adjoining in which she got drowned.

(7) The sixty-year-old mother of Asiruddin of Kajla village got drowned while trying to cross a breach through which water was flowing in torrents near Kajla village.

(8) On the 1st September last Bhim Kunda, son of Raghunath Kunda of Ramalapat village, along with an associate aged 12 or 13, got drowned in trying to cross a breach in the embankment.

(9) A youth of 20, named Madhusudan Das of Chunpara village, got killed by a wall collapsing over him.



(10) Kali Naik of Srimanpur village has got his legs broken by a collapsed wall.

(11) The wife of Umesh Chandra Parya and the daughter of Prem Chand Guchhait of Sripur village in the Aranganagar pargana got killed by walls falling over their heads.

(12) A similar fate has overtaken the wife of Govinda Bera of Madhakhali village in Sujamutha.

(13) Sibu Jana of Panchgharia village and a man of Khanjadapur village have got seriously hurt under similar circumstances.

(14) The wife of Sridaman Khan of Haripur village near Contai town got seriously hurt by a collapsed wall some days ago, and she is now in hospital under treatment.

67. The *Nihar* [Contai] of the 16th September publishes a letter complaining of the prevalence of scarcity of food in Ramnagar thana in Midnapore. The crops during the three or four years past have been failures more or less for want of rain, and during the present year the whole land was submerged and all the crops were destroyed. Rice is selling at six or seven seers per rupee. The raiyats are feeling the pinch acutely and expect Government to open relief works and help them with *taccavi* loans. Gratuitous relief is also needed for the poorer middle class. The Subdivisional Officer of Contai asked the Sub-Registrar of Ramnagar to form a relief committee and calculate how many labourers will be forthcoming from each village to work on the relief works. No signs of activity on the part of this committee are yet manifest.

NIHAR,  
Sept. 16th, 1913.

68. The *Basumati* [Calcutta] of the 20th September quotes a paragraph from the *Khulnavasi* newspaper in which it is said that severe distress is prevailing in Atalia, Terapada, Adalatpur, Adampur, Kador, Kalabaria and other villages in the Khulna district. People are starving or living on half meals. Of the 275 households in village Atalia only five have means to maintain themselves. The officers of the local zamindari cutchery have left the place on seeing that there is no prospect of realising rents. People are flocking to the cutcheries of zamindars for borrowing money. Many people are living on stems of lotuses and herbs. It is rumoured that (1) a daughter of Kader Shaikh of Adalatpur has died of starvation; (2) a five-year old grandson of Naimuddi of village Atalia has died of dysentery in consequence of eating unwholesome food; (3) Kalu Montaj of the same village has died of starvation.

BASUMATI,  
Sept. 20th, 1913.

On the above the *Basumati* remarks that export of rice prevents the country from having a stock of the commodity for use in times of distress, so that a single failure of the paddy crop brings on famine. The Government is requested to enquire into the present distress in Khulna and do the needful to prevent death from starvation.

69. The *Hitavadi* [Calcutta] of the 19th September publishes a letter complaining that some 25 or 30 villages in the Khulna thana, such as Naliarchar, Sachiadaha, Kalabaria, etc., have been utterly submerged and the paddy and jute crops utterly destroyed. There is no prospect of a fresh harvest being reaped in the near future, so famine conditions have begun to prevail. The village *mahajans* decline to advance loans, knowing that there is little chance of the money being repaid. A force of punitive police has been quartered here for some time past because of the Namasudra-Moslem riots, and the charges for this police have made a serious inroad into the slender resources of the raiyats. Ornaments and domestic utensils have already been sold off in most cases and now they have nothing to fall back upon. People are already in semistarvation, with the result that epidemics are likely soon to break out among them. Government ought to adopt prompt measures of relief, including the remission of the land-revenue due for the present year, etc.

HITAVADI,  
Sept. 19th, 1913.

70. Referring to the high prices of food stuffs, especially rice, in the Netrakona subdivision, the *Prantavasi* [Netrakona] of the 16th September suggests that the local authorities should follow the example of the Commissioner of the Burdwan Division by ordering rice dealers to sell rice at a fixed rate. As it is, many of

PRANTAVASI,  
Sept. 16th, 1913.



these dealers are making enormous profits by selling rice at fancy prices, and as this is a real source of oppression on people belonging to the lower classes the Government, says the paper, should check it.

## VI—MISCELLANEOUS.

**BIR BHARAT,**  
Sept. 21st, 1913.

71. The *Bir Bharat* [Calcutta] of the 21st September welcomes the Prince of Wales's proposed visit to India. It says that the Indian public is gratified to hear this welcome news. These visits evoke enthusiastic demonstrations of loyalty to the Crown.

**SAMAY,**  
Sept. 19th, 1913.

72. The *Samay* [Calcutta] of the 19th September is glad to learn that His Royal Highness the Prince of Wales intends visiting India. This visit, the paper says, is sure to bring the country into a closer bond of union with the ruling house of Great Britain, and the paper hopes that His Royal Highness will try to form a just idea of the people of India over whom he will rule one day and who will come from long distances simply to have a look at him although they are themselves in sore distress from famine and diseases.

**BASUMATI,**  
Sept. 20th, 1913.

73. Referring to the statement made in *Capital* that Lord Hardinge's permission to the Bihar people to raise a statue in his honour at Patna confirms the rumour of his leaving this country very soon, the *Basumati* [Calcutta] of the 20th September says that His Excellency has been ruling India with such ability, tact and coolheadedness that it will be a matter of deep regret if he leaves the country before the expiry of the full term of his office. The Biharis owe many things to him. If for this they raise a statue in his honour, why should he object to it? It is not the first time that rumour has spoken of Lord Hardinge's determination to resign his place in India, but up till now every time subsequent events have given the lie to it.

**NAYAK,**  
Sept. 20th, 1913.

74. Sir Edward Carson, writes the *Nayak* [Calcutta] of the 20th September, is organising a band of volunteers in Ulster for resisting the working of Home Rule by force if necessary. He is of opinion that such an act, though unlawful, may be committed for the sake of one's own interests. This gentleman may some day be the Prime Minister of England. And what a brilliant example he is setting to his countrymen!

**DAINIK BHARAT MITRA,**  
Sept. 18th, 1913.

75. The *Dainik Bharat Mitra* [Calcutta] of the 18th September remarks that the Irish Home Rule question has now assumed a terrible shape. The Unionists have given up constitutional agitation and have determined to oppose the order of the Parliament. They are holding out the "Ulster threat" to the Liberals. If every one is allowed to act as he pleases and collect arms to oppose the Parliament the supremacy of the Empire will not last long. Sir Edward Carson in the name of the unity of the Empire is preparing to break up its very foundation. The supremacy and solidarity of the Empire is vested in the Parliament. The man who wants to put the Parliament to disgrace is the enemy of the Empire and he must be treated as such. It then goes on to take exception to the attitude of the *Englishman* in regard to the Ulster question.

It urges the Liberals not to be overawed by the threats of a rebellion in Ulster. The Liberals ought not to grow cold towards the Irish question and must punish those who are creating all this confusion in Ulster and boldly proceed to grant Home Rule to Ireland. This may at the outset create some dissatisfaction in Ulster, but it will not, in the opinion of the paper, be lasting.

**DAINIK BHARAT MITRA,**  
Sept. 17th, 1913.

76. The *Dainik Bharat Mitra* [Calcutta] of the 17th September remarks that a load of responsibility rests upon Mr. Asquith. It will depend on his tact and ability and strength of mind to give effect to the Parliamentary Act to grant Home Rule to Ireland. Let us wait and see whether Mr. Asquith succeeds in a thing for



which Gladstone twice lost his ministry and Sir Campbell-Bannerman tried in vain all his life.

77. In connexion with the agitation against Miss Maud Allan's visit to India, the *Hi'avadi* [Calcutta] of the 19th September writes:—

HITAVADI,  
Sept. 19th, 1913.

It is difficult to understand what destroys British prestige in India and what does not. Our tastes and those of Englishmen differ as the poles asunder. The mere idea of respectable ladies dancing in public with their arms in the arms or round the necks of gentlemen who are not their husbands is most barbarous in our eyes. Then, again, the evening dress which English ladies wear does not appear decent in our eyes. If all these have not so far injured British prestige, why should Maud Allan's visit do so? Indians will simply regard her as an English *Baiji* (danseuse). That will not affect their ideas about English people in general.

78. The *Samay* [Calcutta] of the 19th September writes:—

SAMAY,  
Sept. 19th, 1913.

*Ibid.* Those who protest against Miss Maud Allan's coming to India on the ground that her dances will lower the prestige of Englishmen in this country seem to lose sight of the fact that Indians who have seen Englishwomen giving performances in circuses or bathing in the sea would not think any the worse of the English if Miss Allan were to hold her dances in a more or less nude state.

79. The *Jyoti* [Chittagong] of the 15th September considers Miss Maud Allan's proposed visit to India as an unmitigated evil for Englishmen and Indians alike and asks the

JYOTI,  
Sept. 15th, 1913.

Government to prevent it.

80. In connexion with the Cawnpore Mosque agitation, the *Dainik Chandrika* [Calcutta] of the 17th September writes:—

DAINIK CHANDRIKA,  
Sept. 17th, 1913.

It is a time of trouble and Moslems should be careful how they behave now. It is utterly improper for them to take up an arrogant attitude towards Government. Unhappily, however, this is what some Moslems are actually doing. Nay, worse, some hot-headed Moslems are most unprovokedly making reflections on the Hindus also during this excitement, such as the following:—

"Both Government and the Hindus ought to know that Moslems can do anything for the sake of religion." Again, "Hindus sometimes leave their temples in disrepair, but no masjid is found in this state and this proves the superior piety of Moslems." This last statement is utterly unsupported by facts. Have not many mosques at Gaur and Pandua gone to ruin for want of repairs?

81. The *Hablul Matin* (Bengali daily edition) [Calcutta] of the 21st September has the following:—

HABUL MATIN,  
(Bengali daily edition),  
Sept. 21st, 1913.

"Government and our duty." Since the Cawnpore affair a new spirit has been evoked in India. The illiberal policy of the Government of the United Provinces has given a serious shock to the heart of the entire Moslem community of India. Because this shock is associated with religion, the anguish caused by it has become intolerable to Moslems, that is why they are trying to make known to Government their heartfelt sorrow and their inmost feelings through the press and through the platform. But unhappily Government is regarding this agitation on their part with eyes of opposition. The sovereign stands *in loco parentis* towards his subjects. As children when they have any want or grievance bring it before their guardians and pray for redress, and as it is natural for them to do so, so when the people have any want or grievance it is their duty to bring it before their rulers, and, on the other hand, it is equally the duty of Government to listen kindly to their prayers and representations. As it is the duty of the subjects to cherish feelings of loyalty, to assist the rulers in the work of ruling the state, and, by obeying the laws and regulations made by the rulers, strive to preserve the public peace in the country, so, on the other hand, it is the bounden duty of the rulers to take steps to prevent any injury being done to the religious observances of their subjects, to take steps to enable them to pass their days in peace and prosperity, and not to treat with indifference their prayers and petitions.



As subjects are guilty and deserving of punishment if they go against the law, break the law made by the rulers, so, on the other hand, it is the duty of the rulers to cherish their subjects with a (due) regard to their own promises and assurances. If the rulers do not discharge their obligations as such, if they violate their promises and assurances, then, though the subjects possess no authority to inflict punishment on their rulers, they in their hearts cry shame upon the rulers and the officials, and a feeling of disrespect and contempt for the rulers is created in their hearts. Such being the facts, it is most necessary that both the rulers and the ruled should discharge their respective obligations.

Since the Cawnpore affair, Moslems have been reduced to despair, because, in spite of much praying and appealing, they failed to secure any kind of redress from Government, but so far in no instance have they manifested any signs of disobedience to the laws of the Government. Had the Moslems of their own initiative attacked the representatives of Government in connection with the Cawnpore Mosque affair, or had they themselves plotted to create unrest, then of course they would stand guilty according to the law. The Moslems could not take themselves off from near the mosque according to Mr. Tyler's orders. Of course this constituted their sole offence. As soon as they heard the Magistrate's order, they should have broken up and dispersed each to his own appointed place. But who had any opportunity of hearing that order amidst that noise and assembly of thousands of people?

Ultimately what was to happen did happen. It is necessary now both for Government and the Moslem community to decide upon their respective duties. This much we must freely concede that, though we are not free, thanks to the liberal policy of the British Government we are in the enjoyment of liberty in various matters. A difference as wide as that between heaven and the nether regions is seen to exist if the condition of the Indian people is compared with the lamentable condition of the Moslem subjects in Russian, French and Portuguese Colonies. In Russia, the Moslems have to obtain permission from Government even in order to establish muktabas or mosques or associations and societies; they have to obey many severe rules in performing the pilgrimage to Hedjaz.

There is no end of the miseries of the Moslems in the African Colonies of France. In Borneo, Java, Sumatra and elsewhere too, the Moslems, having lost their freedom, are passing their days in the most abject misery. Comparing their condition with the general condition of the Indian people a difference as great as that between heaven and earth will be seen to exist. It is necessary for Indians to thank the most merciful God, the ruler of the Universe, for the good fortune they enjoy in living under the dominion of a liberal Government like that of the British.

But, unhappily, a few officials, under the influence of an illiberal policy, do unpleasant and illegal acts in disregard of the social and religious feelings of the unarmed and inoffensive people of India, which seriously impair the glory of the British *raj* and the good name it has enjoyed for long. They lay the axe at the root (lit. head) of the British justice and their liberal policy. We trust Government will warn these short-sighted officials and strive thereby to keep unsullied the glory and good name of the British *raj* which it has long enjoyed. It should take steps to evoke in the minds of the people feelings of loyalty and trust in Government.

In this connection we request Indians and especially Moslems to be particularly careful and to be attentive in upholding the dignity of the law of Government. It is their duty so to comport themselves that they may not be deprived of the comfort and peace which they enjoy under the dominion of the British.

The harsh policy which Government is adopting nowadays towards Mussalman newspapers is most objectionable. Without minutely inquiring as to what article has been written in a newspaper with what purpose, it is not at all proper for Government suddenly to take any step or arrive at a decision. It is true that Government has a weapon in its hands, it is also true that they can use it any moment they choose, it is also true—a burning truth—that Moslems are compelled to place their necks unhesitatingly and uncomplainingly under the sword in the shape of the Press Act of Government. All this



goes without saying. But when making use of those powers, Government ought to use the sharp sword with an eye to the condition of the country and the surrounding circumstances, and especially in full remembrance of its duties in regard to the principle of cherishing its subjects. If strength is exercised on any and every occasion it is merely wasted.

So as we counsel Moslems to comport themselves with caution in due obedience to the law, and to cherish feelings of respect for, and trust in, Government, so, on the other hand, we humbly entreat Government also to uphold the dignity of the laws they themselves have made, not to abuse their authority, not to encourage for nothing a policy of repressing its subjects, not to seek to kill the newspapers one by one by throwing them to be crushed under the Press Act. There is a risk of the spirit of discontent and unrest in the land being aggravated thereby. Unless there is good feeling between the rulers and the ruled, no real welfare, no comfort and peace can be possible for the country. After the harsh policy which the Government of the United Provinces is resorting to, after the harsh policy and cruel conduct of which that Government has given proof in connection with the Cawnpore incidents, after the illiberal policy which it is adopting in regard to the newspapers, it will be nothing surprising if all this should tend to a decrease in the hearts of Moslems of their loyalty and of their sense of the great glories of the British which have been cherished (therein) so long. At such a bad and critical moment it is not at all proper for the Government of India to keep quiet and encourage the arbitrary policy of Provincial Governments. It is vain to seek to rule the country with the sword or to repress the people by a harsh policy. Such a thing has never proved a happy thing for any Government. A country has to be governed by affection, love, impartiality, justice, and tenderness towards the people. It is because the British Government has so far acted in obedience to this policy that this immense land of India is being ruled with profound peace. The widespread flame of unrest which was kindled by Lord Curzon partitioning Bengal in disregard of the feelings of the people, and trying to govern the country by force and repress the swadeshi movement, has not yet been put out, in spite of a hundred efforts during the past seven or eight years. This will make it abundantly clear to Government that a policy of repression can never be effective in the government of a country. It is part of the duties of rulers to keep their subjects contented by love, affection and liberality. It is because Government has so far been adhering to that sacred policy that India was in the enjoyment of perfect peace and comfort. But Lord Curzon by deviating from that policy sought to govern the country by force and thereby created serious unrest among one section of the community—an unrest which has not yet been quenched despite the efforts of the past eight or nine years. Sir James Meston and certain other Local Governments, taking their cue from him, are seeking to encourage this policy of repression. The Government of India ought promptly to interfere in this matter. The liberal policy which Government has always adopted in the past is the one means of restoring peace and contentment to the people and the country. We repeatedly request the Government of India to adopt that liberal policy. Let Government know for certain that a repressive policy will bring in a contrary result—will never do good.

The Moslem community have never manifested any sign of disobedience to Government, and even now they are adhering to that old line of conduct and they will do so in the future as well. But, considering how a policy of repression is being day after day adopted towards them, how hands are being mercilessly laid on the Musalman newspapers, we are afraid lest Moslems unable to retain their patience any longer should seek ultimately to bring themselves into trouble. Mischief and injury of the subjects prove in the long run to be mischief and harm for the rulers. The Government of India has been repeatedly requested to appoint an independent commission to reveal the real facts about the Cawnpore affair, and it is inexplicable why the Government is displaying indifference in the matter. The constitution of such a commission would have dispelled the public suspicions, and would have infused peace and faith in British justice into the hearts of everybody. We again ask the Government of India repeatedly, now while there is still time, to appoint a mixed commission consisting of officials and non-officials to reveal the real truth



about the Cawnpore affair and thereby restore peace and contentment in the land.

**HABUL MATIN**  
(Bengali daily edition),  
Sept. 19th, 1913.

82. The *Habul Matin* (Bengali daily edition) [Calcutta] of the 19th September thanks the Chittagong Red Crescent Society for having subscribed Rs. 120 in aid of the

Cawnpore Musalmans and urges the Musalmans of other districts also to come forward with subscriptions in their aid, for as much as three lakhs of rupees is required for the Cawnpore Defence Fund. The danger with which the Cawnpore people are confronted is a danger to Islam, to all Indian Musalmans. Unless all Musalmans unite to save themselves from it, all hope of their prosperity in future will be destroyed. A golden opportunity has come for showing a brilliant example of national unity and fraternity.

**HABUL MATIN**  
(Bengali daily edition),  
Sept. 19th, 1913.

83. *Habul Matin* (Bengali daily edition) [Calcutta] of the 19th September speaks highly of the generosity and highmindedness shown by the King of Spain in granting reprieve to

the man who tried to assassinate His Majesty and contrasts this conduct on His Majesty's part with what is said to be the vindictive conduct of Sir James Meston and Mr. Tyler at Cawnpore, who are, after killing and wounding many people assembled to view the mournful sight of a demolished place of worship, making elaborate arrangements to send many people again to jail for long terms. And yet the English people are well-known to be more civilised than the Spaniards. It behoves the British Sovereign to see that the good name of the English people is not tarnished by the conduct of a few shortsighted officials.

**DAINIK BHARAT**  
**MITRA,**  
Sept. 18th, 1913.

84. Commenting on the remarks made by the Maharaja of Cossimbazar in his speech at Simla on the occasion of the dinner recently given in Sir Harcourt Butler's honour the *Dainik Bharat Mitra* [Calcutta] of the 18th September remarks that the hopes entertained by the Maharaja are identical with those of the country. It will be a proud day in the history of India when high and powerful officials will throw away their prejudices and will meet their humble brethren in a fraternal spirit. This will remove all misunderstandings and misconceptions.

**NAYAK,**  
Sept. 20th, 1913.

85. The *Nayak* [Calcutta] of the 20th September cannot understand why Government is ill-advised enough to spend money lavishly on the promotion of English education

in Bengal. It is this education which is responsible for the advent of the Babu dacoit, of the bomb-thrower and of the revolutionary in the country. We have learned through English education to imitate the English and it is easier to imitate their vices than their virtues. So along with English costume and the English habit of drunkenness, we have adopted the English models of the revolutionary and the bomb-thrower. It is less a political and more an economic question. English education has made money and wealth the goal which all men hanker after. If money cannot be made easily, people resort to dishonest and immoral courses for that purpose. All the bonds of religion have been snapped and the only deterrent people now recognise is the criminal law of the land. There are some rash spirits who occasionally ignore even this criminal law and openly play the part of dacoits and bomb-throwers. The wish is for everybody to get rich in as short a time as possible.

Continuing the paper professes itself unable to understand the significance of Lord Hardinge's recent remarks in Council about education, about political dacoities and the solidarity of Islam. Islam is a worldwide bond which all Moslems must recognise if they are to preserve their distinct existence as such. It is unthinkable that Lord Hardinge should fail to understand these things.

**NAMA-I-MUQUDDAS**  
**HABUL MATIN,**  
Sept. 15th, 1913.

86. The *Nama-i-Muquddas Habul Matin* [Calcutta] publishes an article under the heading "the heartrending sigh" in the course of which the writer laments the fallen state of Persia, the anarchy prevailing there, the Russian domination, and goes on to say that so low are we fallen that our honour and prestige is lower than that of the maid of France, Joan of Arc, who wrested France from the grip of England.

**HABUL MATIN**  
(Bengali daily edition),  
Sept. 23rd, 1913.

87. In a poem headed "Delhi" which appears in the *Habul Matin* (Bengali daily edition) [Calcutta] of the 23rd September is described the past glories of Delhi



and it is stated that His Majesty Emperor George V, who has quenched the fire which Lord Curzon kindled in Bengal and which has consumed a large number of Indian lives, is graciously restoring that city to her ancient state by making it the capital of India.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;

*The 27th September 1913.*



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**REPORT (PART II)**  
ON  
**INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL**  
FOR THE  
**Week ending Saturday, 27th September 1913.**

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REPORT PART II

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Week ending Saturday 27th September 1930

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3. Newspapers in Dacca

The following table gives the circulation figures for the Indian-owned English newspapers in Dacca for the week ending Saturday 27th September 1930.

The following table gives the circulation figures for the Indian-owned English newspapers in Dacca for the week ending Saturday 27th September 1930.

4. Newspapers in Chittagong

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**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH  
BY THE BENGAL INTELLIGENCE BRANCH.**

*[As it stood on 1st July 1913.]*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto	Do.	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto	Weekly	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto	Do.	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"India's Mirror"	Ditto	Daily	Satyendra Nath Sen	1,300
6	"Indian Nation"	Ditto	Weekly	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto	Do.	Prithvis Ch. Ray	500 to 1,000
8	"Mussalman"	Ditto	Do.	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Datta, age 62 years	350
10	"Telegraph"	Ditto	Do.	Satyendra Kumar Basu	1,200
11	"Herald"	Dacca	Daily	Priya Nath Sen	2,000
12	"East"	Do.	Bi-weekly	Banga Ch. Ray	200
13	"Calcutta Spectator"	Calcutta	Weekly	Lalit Mohan Ghosal	



LIST OF INDIAN OWNED PUBLICATIONS  
BY THE BENGAL INTELLIGENCE BRANCH

(As at 31st Dec 1912)

No.	Name of Publication	When Published	Author	Editor	Printer	Price
1	"Amrita Bazar Patrika"	Daily	...	...	...	...
2	"Bangalore"	Daily	...	...	...	...
3	"Hindustan Patrika"	Daily	...	...	...	...
4	"Indian Express"	Daily	...	...	...	...
5	"Indian Mirror"	Daily	...	...	...	...
6	"Indian Tribune"	Daily	...	...	...	...
7	"Indian World"	Daily	...	...	...	...
8	"Karnataka"	Daily	...	...	...	...
9	"Kerala"	Daily	...	...	...	...
10	"Kerala"	Daily	...	...	...	...
11	"Kerala"	Daily	...	...	...	...
12	"Kerala"	Daily	...	...	...	...
13	"Kerala"	Daily	...	...	...	...



## I.—FOREIGN POLITICS.

1016. At the commencement of the Balkan war, writes the *Herald*,

The Turko-Bulgaria war

Bulgaria surprised the world by the swiftness of her victory and the wonderful military skill of her officers and men. When she next opened fire on her Allies in order to keep them off from the spoils of war, and the Allies began to charge her with cruelty and treachery, it showed the world how the mighty in war could be weak in morals. When again the Allies combined among themselves in order to bring down her war fever, like *Arjuna* of old she was utterly powerless to save her prestige, so much so that Sofia was all but under the heels of invaders. She cried aloud for help from this quarter and that, help that never came, till at last her vanquished enemy marched upon territory and recaptured Adrianople. Thus Bulgaria had a mighty rise as her fall was swift and surprising. Of her it might truly be remarked from what height to what fall she descended! But then there seems to be yet another chapter of the story of her fate to be recorded. She perhaps feels she has no Allies, no friends among the Christian nations of the earth, so she has readily entered into negotiations with her former foe. She has given up her claims to Adrianople and Demotika and it seems she will do more to secure at least one friend, her former enemy. It is recalled that King Ferdinand welcomed his defeated troops with the significant words that they must prepare their children and children's children for further glory for their country. It is also remembered that that has often been the proposal of one or other of the Allies forming an alliance with Turkey in order to keep off the rest. Who can say what a Turko-Bulgarian alliance may eventually lead to? It may make for the permanence of peace in the Balkans, and it may also be a further bloody struggle in the eventful history of that hapless region. So far the European concert has not proved powerful enough to ensure peace, but perhaps it is yet too soon to pronounce any opinion like that.

1017. The *Bengalee* writes:—"Equilibrium once disturbed requires a long time to be restored. So many forces are ever

China's preliminary trials.

at work in the affairs of men that to secure their adjustment depends more upon the will of God than upon the efforts of men. Those who have read history to any purpose know full well that nations once in the throes of a great turmoil have to pass through a succession of complications before being settled to a state of peace and order. All the modern States had to struggle through a deplorable dynamic preliminary before attaining a static calm. France, Germany, America, has none of them been allowed to settle to a stable organism before undergoing and experiencing a number of shaking perturbations and oscillations. It is a sea-saw of quiet and disturbance which seems to be the very law of national economy. No wonder that China also should have similar tremors and shocks shaking her gigantic bulk before coming to herself. The Manchus have gone but only to pave the way for a Chinese Napoleon in Yuan-shi-Kai. Those who know the history of this Chinese statesman cannot accuse the Chinese political reformers if they refuse to put their faith in him. The man who was instrumental in bringing about the death of the only Manchu Emperor who set about in right earnest to correct long-standing administrative abuses and satisfy popular aspirations cannot be trusted to be a sincere well-wisher of republicanism. His antecedents give justifiable grounds for the suspicion that he is playing for his own hand. It is of course true that it is the popular party that put the power in his hands which he is now turning against them in the name of establishing a firm government. But absolute selflessness sometimes defeats its object by ignoring the truth that even the forces of good so far as we see them in the world require an element of egoism round which to cluster and operate. Even for the most unselfish work a little selfishness is at times necessary. If ethereal patriotism had not made the mistake of trusting a more or less dark horse with the destinies of the country, then the future of the Chinese Republic could have perhaps avoided the pitfalls which seem to be opening ahead. Of these the suspected Japanese alliance with the Revolutionaries and the recent Japanese coups as the outcome of that attitude threaten to be most ominous. It does

HERALD.  
10th Sep. 1913.

BENGALURU.  
20th Sep. 1913.



not seem that Japan is moving only from a sense of wounded self-respect in making a series of demands on China. That she should ask for the dismissal of General Changsun who has fought the Revolutionaries with success appears to be very significant. The declaration from Tokio that the compliance of China with Japan's demands is limited to minor points also indicates a deeper design. A total dearth of news about the movements of Sun-yat-sen also lends itself to a very ominous interpretation. This requisition of help from a supposed well-disposed neighbouring Power for the accomplishment of national redemption which may be justifiably considered to be at the bottom of the recent Japanese complication in Chinese affairs is not without its parallel in history. This aspect of the question opens up a vista of a variety of reflections. Whether Japan, a disciple as she is of the West, is qualified for this sort of unselfish work in the interest of a sister country may be very well doubted from the aggressive spirit which she seems to have developed after her victory over Russia and which was plainly evidenced in her dealings with Korea. Be that as it may, that the Southern Provinces secured the help of Japanese officers and that Japanese arms were smuggled into Canton are now indisputable facts. Add to this the recent demands of Japan on China and her despatch of a squadron up the Yangtse to Nankin on the pretext that the Chinese compliance therewith is only limited to minor points, and China can unquestionably be said to be on the brink of developments of quite a new order. And when it is remembered that Japan has not the support of Great Britain in the matter of any naval or military demonstration, Japan's action cannot be explained away as the result of wounded *amour propre*. The Revolutionaries may or may not be hoist with their own petard, but at any rate they are seeking fresh fields and pastures new."

## II.—HOME ADMINISTRATION.

### (a)—Police.

TELEGRAPH,  
20th Sep. 1913.

1018. The *Telegraph* remarks that in the administration report on last year's working of the Police Department in Bengal, there occurs an item, which, however little known, is vested with no small importance. It refers to the deputation of superior police cadets,—the paper means Assistant Superintendents under training in the Police Training College,—to the cool, breezy heights of Darjeeling, of course at the expense of the tax-payer, with the object of their being attached to some English regiment so as to familiarize them to the life of army officers. Six months' messing with the subalterns' regiment may perhaps give these young men some idea of drill, but a knowledge of drill or field manoeuvres can at least be the least part of a police officer's duties and acquirements. He has rarely, if ever, to handle any considerable body of men on the field of battle and thus this part of his training is more or less an ornament, for mere show. It cannot help him in the least in the unravelling or detection as also prevention of crime, for which he is employed and paid. On the other hand, this familiarity with military life is sure to produce evil effects which are neither chimerical nor desirable. First, and foremost, a military training, in a manner, brutalises a man,—makes him indifferent to human life and suffering, whereas a police officer should always be keenly alive to this, for if he has to fight with crime, he has primarily to protect society, and a protector should always be kind and sympathetic. Secondly, the barrack is said to be the breeding ground of extravagance; and an extravagant police officer should not be allowed to continue in the force, because extravagance becomes a serious sin in the midst of temptations. Thirdly, a military training is apt to raise a barrier between the police officer and the civil population among whom he has to live and work. It is for all these reasons that we cannot lend our support or countenance the scheme or agree with Mr. Plowden, who has been officiating for Mr. Hughes-Buller as Inspector-General, in the eulogies he has passed on it. The same adverse view of the latter portion of the paragraph cannot be taken. Here is what Mr. Plowden says:—"As a part of their training the probationary Assistant and Deputy Superintendents were also deputed to the settlement camp at



Mymensingh, not merely to acquire a knowledge of surveying, but to learn colloquial Bengali and to bring them into closer touch with village life. On the completion of the usual period at the college they were posted to the head-quarters of districts and were given facilities for acquiring a thorough insight into all branches of police work." This sort of training is likely to do good, because police officers as a rule have to deal mostly with the masses and should, therefore, know the latter intimately and well. A survey camp may, no doubt, help foreigners to acquire that knowledge, but for Deputy Superintendents who are mostly children of the soil, the same facility is hardly needed. Mr. Plowden next writes:—"Trained Assistant or Deputy Superintendents were employed either at district head-quarters or at important subdivisions. The beneficial effect of posting responsible officers to subdivisions cannot be overrated. While on the one hand it affords the public and the superior officers of the department opportunities for coming into close touch with each other, and thus tends towards the promotion of a better mutual understanding, on the other hand subordinate officials know that any misdemeanours on their part will be brought at once to the notice of the higher authorities. While this policy was steadily pursued in the Eastern Bengal districts, the allowance sanctioned by the Government of India enabled a larger number of gazetted officers to be posted to subdivisions in Western Bengal. All Superintendents of Police are unanimous in their approval of the system and comment on the marked effect the posting of an Assistant Superintendent of Police to a subdivision has on matters connected with crime and control over subordinate officers. The difficulties which lie in the way of an immediate extension of this policy are paucity of officers and want of accommodation. To admit of an adequate extension of the system the number of Deputy Superintendents must be increased. The subject is engaging special attention, and proposals will be submitted to Government in due course." The paper is not in favour of posting young, raw and inexperienced Assistant Superintendents, fresh from College, and without knowledge and experience of the country and the people at subdivisions over the heads of old experienced officers. Because independent charge should never be given to any one who has not proved himself fit to hold it, especially to young men of no experience. But then this wider employment of Deputy Superintendents ought to be appreciated by and be popular with the public. Deputy Superintendents are recruited in two ways, viz., by direct recruitment from among the educated and respectable section of the community and by promotion of experienced and able Inspectors. Thus they are better equipped for the work of control and supervision than Assistant Superintendents who, being foreigners, have no idea of the habits and customs, instincts, and traditions of the people, as also of usage. There are many other points in the report which need careful consideration; but these will be taken up later. The journal is glad to find that the question of improving the pay and prospects of the subordinate has not failed to arrest the attention of the Inspector-General.

1019. The *Amrita Bazar Patrika* writes:—"Here is a fresh credential to the police from an unexpected quarter. The *Englishman* says:—

The police and the Diamond Harbour riot.

It is proverbial that the Indian policeman does not believe in the prevention better than cure theory. He will not intervene between, say, two men who are on the verge of coming to blows; he will wait until one of them has given the other the black eye at least, if nothing worse. One hears of riots taking place in villages and cities with fatal results; for instance, the disturbances in a village near Diamond Harbour the other day, in which one man was killed and fourteen wounded, and one wonders if there were any policemen about.

"So the Indian newspapers are not the only party that indulge in the pastime of nailing police failings to the counter. What our contemporary has said of the Diamond Harbour riots applies, *mutatis mutandis*, to still more serious cases, including the much talked of East Bengal dakaities. 'Better late than during the occurrence,' is often the guiding motto of their activities. And yet in the opinion of the present head of the police, his officers are not in the least to blame, the only parties to blame being (a) the people whose attitude to their own tormentors has been characterised as varying from open apathy to veiled sympathy, and (b) the dakaites themselves, who plan and

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perpetrate their misdeeds in utter disregard of the conveniences of the police. In justice to the 'Indian Policeman' (the target of our contemporary) it has to be remembered, however, that his inefficiency is, as has been repeatedly pointed out by us, due more to the system in vogue than anything inherent or ingrained in his nature. So long as the ultimate initiation and control will be in the hands of ignoramuses, so long as those born and bred in the land are relegated to the position of automatons for carrying out the policy and behests of the former, and so long as approver-hunting will continue to be the dominant note of that policy, no better result can be expected.

(b)—Working of the Courts.

MUSALMAN,  
19th Sep. 1913.

1020. The *Mussalman* observes that the splitting up of the Calcutta Police Court at Lal Bazar into three separate Courts to be located in three different places in the town has, the paper understands, necessitated the employment of 10 additional clerks of various grades of pay. Applications were invited from candidates having certain qualifications specified by the Chief Presidency Magistrate. A large number of applications were received, of which no less than 30 were from qualified Muhammadan candidates. It is said that the appointments have recently been made and that not a single Muhammadan has been appointed. If this be true, the journal fails to understand the test which was applied in filling up the posts. It is assured that there were qualified Muhammadan candidates, but none were taken. Indeed, this must have been an additional favour to the community.

(d)—Education.

MUSALMAN,  
19th Sep. 1913.

1021. The *Mussalman* remarks that there has been for some time a persistent rumour that the Government of Bengal has at last made up its mind to establish in Calcutta a first grade Arts College for Muhammadan students and that a definite scheme is being prepared for the college. It is said that the institution will be located somewhere near the Baker Hostel and the Taltolla thana. If the rumour is based on fact, as it appears to be, the paper heartily congratulates the Government of Bengal on its wise decision and on the response it has made to Muhammadan public opinion. The journal has for the last four years been crying for a Muhammadan College; Muhammadan Anjumans, Associations and Leagues have since taken up that cry and at last the Government seems to have realised that in the interest of the higher education of the Muhammadans the establishment of a college exclusively for Moslem students has become indispensable. The accommodation in the existing colleges has proved extremely insufficient for the growing number of our students, and the establishment of a college will at least for some years remove the serious inconveniences and difficulties which Moslem students are undergoing for inadequate accommodation in the existing colleges. The paper is anxiously looking forward to the day when the rumour turns out to be true and the proposal becomes an accomplished fact.

(h)—General.

INDIAN WORLD,  
17th Sep. 1913.

1022. It is a matter of common knowledge that cocaine is smuggled on an extensive scale in Bengal, observes the *Indian World*. The law, as it now stands, is quite powerless to check any well-planned trade in the drug. An enormous profit is made by all illicit traders who look with supreme unconcern on the sentences of fine that are imposed by the Courts. The highest penalty of imprisonment of three months and a fine of Rs. 1,000 is quite inadequate not only to stop smuggling but also fails to produce a deterrent effect. The provisions of the Excise Act have to be altered and they should be made more rigorous than they are at present. In view of the cocaine habit spreading ruin amongst the lower classes of the people, the Government should take this matter into its early consideration.



1023. The *Herald* remarks that 36 postmen of the Dacca Post Office were compelled to give up their services and that five of them were convicted under section 55 of the Post Office Act and sentenced to three weeks' rigorous imprisonment. The paper desires to draw the attention of the authorities to the grievances of these unfortunate postmen. The total number of postmen in the Dacca Post Office is 45. Prior to 1st September 1913, there were four deliveries daily in the whole town of Dacca. Each delivery was conducted by a batch of 22 men and so far as is known the work went on smoothly. Each batch of 22 men had to conduct two deliveries daily. But since 1st September last, a new system was introduced, which was the sole cause of grievance of these people. In the first batch, there were 18 men, in the second 14, and in the third 12. The batch consisting of 18 and 14 men were entrusted with the delivery of ordinary and registered letters, while the batch of 12 had to deliver money orders, parcels, and registered letters. Thus each of the above batches had to perform work which was formerly distributed among 22 men. On the introduction of the new system, each postman had practically to travel double the distance. It need hardly be said that such an amount of hard work was naturally the cause of their grievance. The postmen represented their difficulties and their grievances to the Postmaster, who turned a deaf ear to them. What could the postmen do under the circumstances? It was physically impossible to continue the work. These uneducated postmen, in order to attract the attention of the higher authorities, withdrew from their work and prayed to the Postmaster to revert to the old system of delivery. The Postmaster, who could easily save the situation with a little tact and judgment, unfortunately took a different view of the whole matter. At this stage the matter was communicated to Mr. Tullock, Postmaster-General, who came to the office, when the whole situation was explained to him. The postmen then represented to him their physical impossibility to go on with the work under the new system, and they were ordered to make over their uniforms and their advance of postage stamps. Thus out of 45 postmen, 36 were relieved from their duties. The journal is informed that out of these men, about 10 have served from 20 to 30 years. That men with such long periods of service should go on strike at the stake of their pension is a matter of serious consideration. The matter did not rest here. These men were then prosecuted for breach of Post Office rules and five of them were convicted. Amongst those five, three had completed service of 30 years. From the above facts, it would be apparent that they had suffered for no fault of theirs. It would be an act of grace and kindness if these men are now discharged with their due pension. In this connection, the paper thinks it would not be out of place to refer to the overworked clerks of the Dacca Post Office, who are daily subjected to 10 hours' work, and it is an open secret that they have to work an hour or two more daily to finish their legitimate duties. The clerks memorialised the Postmaster-General to place them on the same footing with the clerks of the Calcutta General Post Office, so far as the period of attendance was concerned; but it was a cry in the wilderness. The above facts speak for themselves, and the basis of calculation upon which the staff is sanctioned undoubtedly requires correction. The whole situation may be improved by appointing additional men. The present state of affairs loudly calls for a prompt and sifting enquiry by the Government of India, and it is earnestly hoped that the appeal will not be in vain.

HERALD,  
23rd Sep. 1913.

1024. The *Mussalman* remarks that the sacrilege which the officials at Cawnpore, with the sanction of the Lieutenant-Governor of the United Provinces, have perpetrated by the demolition of an integral part of the Machhli Bazar mosque, in spite of earnest prayers and petitions, is unparalleled in the history of British rule in India. Moslem theologians have, in one voice, declared the demolished part as sacred as the mosque itself, but a Christian Government pretends to know more about Mussalman law and Moslem traditions than the Moslem doctors of religion, and refuses to recognize the demolished part as sacred, the opinion of the Moslem Ulemas notwithstanding. It is said that the Lieutenant-Governor of the United Provinces was satisfied in consultation with certain Mussalmans

MUSSALMAN,  
19th Sep. 1913.



that the part demolished was not sacred. The paper should like to know the names of the Mussalmans whose opinion His Honour was pleased to take. There are toadies in the Moslem community as in every other, and they can sell their birthright for a mess of pottage. If the Government of the United Provinces have ever consulted any Muhammadan on the subject, they must have been men of the *Johokum* type and the community cannot be bound by their opinion. Maulana Abdul Haq Happani, the Head Maulvi of the Calcutta Madrassa, one of the greatest of the Moslem theologians, has given his *fatwa* (opinion) that the portion demolished was sacred; other theologians too have given the same opinion. It is a pity that in the face of such authoritative opinion the Lieutenant-Governor of the United Provinces still maintains that the demolished building was not sacred and that it cannot be restored. The Muhammadan community is not, however, going to accept this decision lying down, and is determined to wage a constitutional war and continue it till its object is attained. No Government on earth, how-much-so-ever carried away by a false sense of prestige, can resist any legitimate wish or a legitimate demand of the people for ever. If the Government of the present day does not yield, and if Muhammadan agitation continues from generation to generation, as certainly it will, there will come a time when the authorities will find that it would not be politic, it would not be in the interests of good government to resist the demand any longer. It may be ten years hence, it may be twenty years hence, it may be fifty years hence, it may be a hundred years hence or even more, but the Government will have to yield, if Muhammadans are only true to themselves and to their religion. The journal's co-religionists must have seen by this time that a great and far-reaching principle is involved in the Cawnpore mosque affair and that acquiescence in the "settled fact" would be dangerous to their religion. The demolition was in direct contravention of the Queen's Proclamation of 1858, and if this outrage be tolerated, who knows that overzealous officials will not be emboldened and commit greater outrages here and there with more misguided vigour and energy? It will not, the paper thinks, be out of place if it mentions here that in the district of Hooghly the Deputy Superintendent of Police, under the direction of the District Magistrate, has issued a notice upon the Muhammadan inhabitants of certain village, calling upon them to establish their right to kill cows, in a civil court. So it seems that the religious liberty of the Mussalmans is at stake, and it would be a great calamity if the community do not sufficiently realize the situation and set on foot a sustained agitation for the redress of its grievances. The demolition of a part of the Cawnpore mosque is a grievous wrong to the community, and nothing except its restoration should satisfy the Mussalmans, and they as a body are not in a mood to acquiesce. A sustained and widespread agitation means a large amount of money, and it is the duty of every Mussalman worth the name, rich or poor, high or low, to contribute his mite to the funds of the Cawnpore Mosque Defence Association. A portion of the money will, of course, be spent in the defence of the accused in the alleged Cawnpore riot and sedition cases, but it is to be borne in mind that a larger portion is to be spent in carrying on the agitation for the restoration of the demolished building, and that the agitation is to be kept up as long as the obstinacy of the officials is not completely overcome. An enormous amount of money will be necessary for the purpose. Those who have any Moslem blood running in their veins are expected to unloose their purse-strings not only ungrudgingly but with alacrity and thus extend their helping hands towards the furtherance of the object which is now uppermost in the Moslem mind throughout the country. Professions of love for their religion are often made by Muhammadans, and the time has now come to test their sincerity. The journal, however, hopes and trusts that the Mussalmans have been sufficiently awake to the gravity of the situation and are prepared to make every sacrifice for the sake of their religion which they profess to love from the core of their heart.

BENGALUR,  
21st Sep. 1913.

1025. The *Bengalee* observes that it need not be any reflection on any Government to say that it cannot succeed without being an organ of the people in the strict sense of the term. It is not enough to take popular representatives whose advice may or may not be acted on, but the one thing needful is to make the people feel that they themselves are responsible for their good or bad government.



Till this is done the spirit of co-operation with the Government, for which there is such an evident and insistent demand from high quarters, can never grow and develop. The main hindrance to the growth of this spirit has hitherto been an absolute lack of faith in the people. Anglo-India, if it is convinced of anything, is convinced of the fact that the people of this country are only to be treated as so many dumb animals. They are absolutely incapable of taking any care of themselves and must be always looked after and cared for. The whole body of Anglo-Indian witnesses before the Public Services Commission, with one or two exceptions, have repeated this parrot cry of the worthlessness of the people. The coldness, nay the evident shrug of the shoulder with which the latest Viceregal speech on public affairs has been received by the Anglo-Indian Press, is also due to the fact that Lord Hardinge has broken in on the long-cherished Anglo-Indian view of Indian ability and character. The utmost that they will concede to the Viceroy is that if the people help the police in the detection and punishment of crime, well and good, but the Government must not on any account surrender their right and duty to govern the people. Anglo-India sticks to this mediæval conception of government with a tenacity which is simply amazing. Ancient Greece and Rome, not to speak of India, were in much advance of Anglo-India in their ideas about the constitution and duties of a Government. Their machinery of government was the outcome of a clear recognition of the fact that it is the people who must organize themselves for the purpose of self-protection and self-improvement. An authority which is not so evolved or created must sooner or later break down as an efficient instrument of government. They were so much obsessed by this idea that they used to draw a red cordon round the market-place to prevent any one of the city getting away from the parliamentary deliberations. Here was an anxiety to develop a sense of civic duty and responsibility in the people which even the modern democracies can well imitate. But to leave people deliberately out of the counsels of the Government or at best to give them an ornamental and illusory place in them is not the way to foster a civic sense in them. Here in all the so-called self-governing bodies the people only act and deliberate on sufferance. The deliberations of even the most learned and intelligent body of men do not often count with the authorities as seen in the attitude of the educational advisers of the Government of India towards the Calcutta University Senate in the matter of the well-known lecturership controversy. The Government seems to be conducted on the principle of maximum of control and minimum of power to the people. In introducing the Reforms, of which so much is made in the Anglo-Indian Press, all the authorities concerned took special care to emphasise the above principle and to impress it on the minds of the educated public. The London *Times* met Mr. Gokhale's first scheme for expanded Councils by the very reasonable contention that so long as the Opposition in India would only be admitted to debate and discussion and kept from real power it is idle to expect of them the sense of duty and responsibility with which the Opposition in the House of Commons is distinguished. The Anglo-Indian Press do not often rest their theory of "Native" incapacity for self-government on the fact that people take very little interest in the elections for municipal Municipalities. But to dangle some glass beads before the people and to expect them to get enthusiastic over it is only in keeping with the Anglo-Indian conception of the Indian people, i.e., a number of babies to be kept straight by the alternate use of the rod and the toy. With this unfortunate tendency to take the Indian not very seriously, so far as the government of the country is concerned, there is allied another which is more to be regretted. The educated Indian is not infrequently made to feel that he is not trusted. He may engage in the most unexceptionable activities, but he has the eye of suspicion directed to him. Even Mr. Gokhale once complained at a Council meeting that his movements were watched. No wonder that when a few young Indians have to come together for the very best of objects they should receive the most careful attention. Reports have reached us that in the remote villages where young Indians are attending to the needs of the flood-stricken they are not free from the attention of the C. I. D., whose agents are watching either from under a tree or any other position of vantage if the young workers are mixing doses of sedition with the doles of charity. It is a well-known fact that many religious



and philanthropic bodies all over India do not happen to be in the good books of the authorities. When the police authorities accuse the people of apathy and indifference in the matter of self-protection and reluctance to co-operate with them in restoring peace and order, the paper wonders that it never occurs to them whether they have helped or obstructed the growth of the spirit which seems to be so much in request at the present time. Men in power seem to possess no sense of humour. To expect a growth when the very conditions are wanting smacks of the days of magic and miracle.

INDIAN EMPIRE,  
23rd Sep. 1913.

1026. The *Indian Empire* says it thought that the Press Act would remain

Working of the Press Act in  
the Punjab.

in the Statute Book as a dead letter, but instead, it remains a very much living instrument of dread to the conductors of newspapers. For the last few months, the operation of its cash security clause is in full swing, and it is also noted that excepting one Hindu paper, the *Patrika*, it has its application on all Moslem papers and mostly in the Province of Five Waters. The *Zamindar* has been conducted under security of Rs. 2,000 as deposit. The security has since been confiscated on the commission of a second offence under the Act and further a sum of Rs. 10,000 has been called for as fresh security, failing to deposit which the paper will cease to exist. Another Moslem paper, *Al-Hilal*, an Urdu periodical published in Calcutta, has been ordered by the Chief Presidency Magistrate to deposit cash security of Rs. 2,000, failing which it will have to disappear from the field.

AMRITA BAZAR  
PATRIKA,  
23rd Sep. 1913.

1027. The *Amrita Bazar Patrika* writes:—"One of the views pressed

Public Services Commission.

upon the Public Service Commissioners by some of the witnesses was that the members of the Provincial Civil Service should be given the 'listed' posts after a qualifying legal training in England. It was more confidently asserted that the members of the Indian Civil Service should invariably get such a training before being appointed as District and Sessions Judges. The recent press communiqué announcing the concessions sanctioned by the Secretary of State for 'encouraging officers of the Indian and Provincial Services, while on leave in England, to undertake a course of legal study with the object of their being called to the Bar' shows that the above view has already found favour with the Government. A bonus of £25 will be granted to an officer 'for each first class obtained in any of the four examinations comprising Part I and a bonus of £50 for a first class in the final examination.' In advance of all fees payable in connection with admission to one of the Inns of Court will be made, and upon call to the Bar the advance reduced by the bonuses earned and paid will be recovered from the officer's pay on his return to India by twelve equal monthly instalments or by instalments of one-third of his monthly salary. It has further been provided that for reading in the chambers of a Barrister half the fees up to £50 will in addition be paid as part reimbursement to any officer adopting the course. Now these concessions are very good in their own way and would perhaps encourage officers spending their leave in England to increase the breadth of their legal knowledge. It is possible that the members of the Indian Civil Service would readily avail themselves of the advantages placed before them in such a tempting fashion. The leave and furlough rules are very liberal in their case, and when they go home they would find it a really profitable occupation to undertake 'courses of legal study.' They would incur no extra expenditure beyond what may be paid as admission fees, the repayment of which in instalments, even where no first class is obtained, out of their magnificent salaries, is not likely to be felt at all. Already the European civilian is suffering from a plethora of concessions and the most favourable conditions of service. And this new concession will add another to the list. And yet, the wonder is, that, like the spoilt child crying for the moon, they are still far from being content and seldom speak of their service in India but with a nasal tone. But to talk in the same breath of these concessions as being also open, while on leave, to members of the Provincial Service of not more than 15 years' standing, seems to be highly amusing. Indeed it seems to be a grim joke at the expense of the Indian members of the Provincial Civil Service. Just fancy a Munsif or a Deputy Magistrate spending his leave in England! We dare say the records of the Indian Office through which leave allowances in such cases are drawn would not furnish a precedent. He never proceeds on



leave unless he is more than 'sick or sorry.' To a Munsif even privilege leave means half pay, and a Deputy Magistrate, though better off in this respect under the rules, seldom gets it without a good deal of delay, difficulty, and not unoften several previous unsuccessful attempts. On pecuniary grounds furlough on half pay within India, not to speak of the expensive luxury of going abroad during the time, is almost an unknown thing among the low-paid Provincial Service men. For them, therefore, the concessions hang like the famous cup of Tantalus, to say the least of it. The Provincial Civil Service is divided into two branches—Judicial and Executive. Let us first take the case of a member of the Provincial Judicial Service. In Bengal, Bihar and Orissa he is generally confirmed at 30 or 31, from which age he counts uninterrupted service. He is already a married man with children and it is impossible for him to think of going on leave without allowances. Where is he to find the money to enable him to meet his expenses in England and also to maintain his family in India for 18 to 24 months required for his return after obtaining a Barrister's certificate? Years would be necessary to save the amount even if we were to assume that he enjoyed the unique advantage of having no sons to educate and no daughters to marry. Before completing 10 years' service he does not become entitled to any furlough under the Indian Service rules. He can then also add six months' leave on private affairs and three months' privilege leave on half pay. At the age of 40 or 41 after 10 years' service he first begins to get Rs. 300. His furlough and leave allowances amount then to Rs. 150, less income-tax. How far that would go towards providing for himself in England and for his family in India, we leave our readers to judge. Besides cutting himself off from his family for a considerable time, he would have to spend a large amount from his own pocket to avail himself of the concessions, the only certain item among which is the advance of admission fees amounting to about £150. He returns to India with a better training in law and better ideas of living, but the sense of having gained in these respects is more than counterbalanced by the comforting idea that though his pay remains the same, a third is to be deducted with relentless regularity towards repayment of the advance. The case of a member of the Provincial Executive Service to whom the same leave rules apply, though a trifle better, is almost on a par with his judicial brother, so far as the enjoyment of this so-called 'concession' is concerned. He has no doubt entered service much earlier in life, the promotions in which are less slow than in the sister service, and he may get the privilege leave for three months on full pay. But the other difficulties weigh as heavily with him as with a Munsif. The total amount of bonus that can be earned is £150. If an officer is exceptionally fortunate, that would go towards paying off the advance only. He cannot possibly finish his law-studies abroad within three months, which cover but a small part of the requisite period, so that he must needs take leave on furlough on half-pay for a greater part of this period. In the circumstances, then, the concessions would hardly prove attractive to the members of the Provincial Civil Service. To enable the officers of the Provincial Civil Service in both its branches to obtain the benefit of the concession, two things ought to be borne in mind. In the first place, the leave rules must be changed. Whatever may be the length of their service they should be allowed 'Study leave' for 18 months at least on furlough pay and for a further period of six months if necessary at least on half pay, subject to the condition that upon resignation within 10 years after return they would be liable to refund the difference between half the salary and the allowance actually drawn during the period. It may also be a condition that all privilege leave and furlough already earned at the time of leaving India should be merged in the study leave. So long as no concession is made on these lines the benefits thrown open to the members of the Provincial Civil Service would be impossible to be availed of by any one. Then, again, it is not unusual to hear of 'deputations' in certain branches of the Public Service. A European officer during the period of deputation to Europe not only draws his full salary but also his travelling and other charges. If the object of these deputations is to make the officer deputed more efficient in the work in which he is employed, there is no reason why the same principle should not be held applicable to the members of the Indian and Provincial Civil Service whose usefulness is sought to be enhanced by 'encouraging them to undertake a course of legal study' in



England. It would indeed be more practical and business-like to send selected officers of proved merit on deputation from time to time than to hold out promises of assistance which in the existing state of things the Government will rarely be asked to redeem by the majority of the officers for whom they are intended."

### III.—LEGISLATION.

AMRITA BAZAR  
PATRIKA,  
22nd Sep. 1913.

1028. The *Amrita Bazar Patrika* is glad its Muhammadan brethren are gradually awakening to the fact that to form an Indian nation, Hindu-Muhammadan co-operation is

essential. It wishes this awakening had taken place when the Minto-Morley Council reform measures were on the anvil. For if anything has alienated the two great communities, it is that mischievous provision in them, viz., that for communal representation. The paper thanks Mr. Haq for the enthusiastic way in which he appeals to both Hindus and Mussalmans to unite. By the bye, the tocsin of alarm was first raised among the Moslem community by Mr. (now Justice) Hassan Imam who, as far as can be remembered, spoke, as President of the Gaya-Bihar Conference, to the effect that this separatism, once allowed to take hold of Council representation, would end by intruding into every Hindu and Muhammadan home. However, in order to bring about this devoutly wished-for amalgamation between the two communities, two things are necessary. The Muhammadans must be prepared to forego the temptation presented by the lollypop of a separate electorate conferred on them most unjustly and unfairly by the Government of Lord Minto. Secondly, the Hindus on their part should give a guarantee to the effect that they would elect to the Local and Imperial Councils a number of worthy Muhammadan leaders like Messrs. Haq and others like him, uninfluenced by any racial considerations. As a matter of fact it is gradually coming to be believed that if the Hindus previously led the Muhammadans, the time has come when the Muhammadans should lead the Hindus, for there is no doubt that while they are growing, the Hindus are languishing.

BENGALEE,  
23rd Sep. 1913.

1029. In reply to interpellations in the Imperial Legislative Council, remarks the *Bengalee*, Sir Harcourt Butler observed

*Ibid.*

that the question of communal representation in the local bodies is now under the consideration of the Government of India. In reply to a further question, he declined to lay the opinions of the Local Governments on the table, on the ground that the matter had not passed the stage of discussion. It is very evident that the Local Governments have been consulted, and it is also clear that they did not consult, at least in Bengal, the local bodies, before they submitted their views. The paper cannot help regretting the omission. Possibly the Bengal Government thought that it was unnecessary, as the Muhammadan public bodies would support communal representation, and the Hindu Associations would oppose it. With regard to the unanimity of Muhammadan public sentiment on the question of communal representation in the local bodies, the journal is doubtful. For it is remembered that at the Allahabad Congress of 1910, a resolution against communal representation in the local bodies was adopted, and the mover and seconder were Muhammadan leaders of great eminence who represented Muhammadan electorates in the Imperial Council, viz., Mr. Mazr-ul-Huq, of Bihar, and Mr. Jinna, of Bombay. In Bengal, despite what the Government of India may say, Mr. Rasul is a Muhammadan leader, held in universal respect for his fearless independence and for his honesty of purpose, which is and has always been proof against the seductions of popularity. All these gentlemen are against communal representation in the local bodies. The journal has no hesitation in saying that the recognition of communal representation in the Legislative Council was a mistake. To extend it to the local bodies would be a blunder. To govern the country by accentuating racial or credal differences is a hopeless task, even from the administrative point of view. The last message of our gracious Sovereign, as he was leaving Bombay, was a message addressed to Hindus and Muhammadans alike, in which he begged of them and of all the different Indian communities to live in peace and amity, in



fraternal goodwill and concord. The message was conceived in that vein of true statesmanship which is the heritage of his royal house. The late Sir Edward Baker, who supported communal representation, was so opposed to its extension to local bodies on practical grounds of administration, that he said it was unthinkable. Speaking of Bengal, it may be said without the least hesitation that in the villages and over the wide extent of its rural area, Hindus and Muhammadans live together in perfect amity and concord, and call each other by the endearing names of domestic relationship. Muhammadans are invited to Hindus festivals, and Muhammadans repay the compliment by inviting Hindus to their domestic and public ceremonies. Never was a greater truth uttered than when the Nawab Bahadur of Murshidabad said in his manifesto issued on the occasion of the Hindu-Muhammadan riots in East Bengal that the two communities had for ages lived together as brothers, and he hoped that the good old relations would endure. Communal representation, carried to the local bodies, would jeopardise the peace and harmony of our villages. It would be a veritable apple of discord flung into Bengal by a Government which wishes all sects to live in peace and cultivate mutual goodwill. Most earnestly does the paper warn the Government against the adoption of a policy so fraught with potentialities of evil. If there is to be communal representation for the Muhammadans on the ground that they are in a minority, then why not for the Hindus, for the Indian Christians, for the Parsees and others? Where is the line to be drawn? There can of course be no privileged class under British rule. All are the equal subjects of the Crown. The first words of His Excellency the Viceroy on his landing at Bombay were "the privileges of one class are the disabilities of another." Muhammadans themselves will not ask for special privileges. They have a demoralizing effect on the growth of a community. Islam at its first rise, persecuted and driven from Mecca, rose as a world-power by levelling all privileges. Islam has not forgotten the traditions of its rise and greatness, and the *Bengalee* is confident that its leaders in India will demand no special favours but will rejoice to stand on the same footing with the rest of their countrymen, eager for common boons that will benefit all, and take their rightful place in the grand march of progress which will include Hindus and Muhammadans alike.

#### VI.—MISCELLANEOUS.

1030. The *Indian World* writes:—"A public dinner to Sir Harcourt Butler—what has he done to deserve it? Surely the non-official Indian members of the Viceroy's

Sir Harcourt Butler.

Council know more than we do. The Maharaja of Cossimbazar, who acted as the President of the *recherche* dinner which was given at the Hotel Cecil at Simla on Tuesday last to the Education Member of the Viceroy's Cabinet, had made deep researches into the writings of this amiable minister to pay him some empty compliments. The members of the Viceroy's Council may be deeply interested in Sir Harcourt Butler's appointment as the Vice-President of the Imperial Legislative Council, but they surely must have wasted away their generosity in making capital of an appointment which depended on nothing more than the Viceroy's individual pleasure. Under the previous regulations, it was only the senior member of the council who could occupy this position of responsibility. According to the regulations now in force, the Viceroy may at present appoint any member of the Council to this office. Surely not a healthy departure this, nor a very suitable occasion to give a dinner either."

1031. The *Indian World* heartily sympathises with the movement that has been initiated to accord a cordial welcome back to Mr. Rabindra Nath Tagore in Calcutta. Mr.

Mr. Rabindra Nath Tagore.

Tagore is undoubtedly the greatest living poet of India, and though the opinion expressed somewhere to the effect that he, like Milton, is the organ-voice of his country may be considered as a mere twaddle and cant, there can be no doubt that he has given expression in very enthralling and heart-touching language to some of the highest and noblest thoughts and aspirations of his generation. Besides, Mr. Tagore has by his long stay in England done a good day's work in getting the Western world to appreciate and admire the culture and thought of the Eastern mind. Considered from this point alone, his services have been invaluable. The paper thinks it a public duty to arrange for a suitable reception for the home-coming of this great Bengali.

INDIAN WORLD,  
17th Sep. 1913.

INDIAN WORLD  
17th Sep. 1913.



BENGALUR,  
23rd Sep. 1913.

1032. The announcement in the papers regarding suspension of payments by the People's Bank of India, Ltd., until further instructions from the shareholders, has caused, writes the *Bengalee*, quite a panic in Bengal, where the holders of shares are fairly large. The news has come as a surprise to most people. The People's Bank, from all reports, has been a very paying institution, and has been patronized, in Bengal at least, by a large body of investors, mostly Hindus. The position of the Calcutta branch of the Bank, people say, is fairly strong, and yet this sudden suspension of payments. The Directors' report for the half-year ended the 1st December last had a reference to the Bank's investments and to the decision of the Board of Directors not to advance any money in future to industrial concerns. The report is that the Bank has not got much liquid capital; hence the idea entertained by some of going into voluntary liquidation. The management has been criticised and defects have been pointed out in many directions. But so far a fair case has not been made out for immediate liquidation. In the opinion of many people who ought to know, there is yet a way out of the difficulty. The question of liquid capital can be satisfactorily solved. Wealthy gentlemen may come forward to advance money to enable the Bank to meet its liabilities. The industrial concerns in which the Bank's money is said to be locked up have not gone into liquidation. They are going concerns. The Bank has therefore ample security to offer for any loans that may be necessary to be raised at this crisis. It would be a pity therefore if the decision is to go into liquidation. Such a decision will have a disastrous effect upon future indigenous concerns, and the public, in Bengal at least, are not prepared to accept the course as inevitable. The Directors have not so far published the balance-sheet for the last half-year, and the auditors' special note on the Bank's affairs is not before the public. The materials are therefore wanting for a proper estimate of the Bank's liabilities and assets. Both the shareholders and the depositors are entitled to have their say before any final step is taken by the Lahore people. But, curiously, the shareholders on this side of India have not had even any formal notice of the meeting that is proposed to be held for the discussion of the important subject of liquidation. This is not fair. The proposal to hold a shareholders' meeting on the 29th of September ought to be abandoned and a meeting should be held towards the end of October, i.e., after the *Pujas*, with due notice both to shareholders and depositors. The 29th of September will be too early, and any meeting without due notice to shareholders will be illegal. Many Bengali shareholders would like to attend the final meeting at Lahore, provided they have sufficient notice and the meeting is held after the *Pujas*. Meanwhile the balance sheets and the auditors' special note should be freely circulated among shareholders.

AMRITA BAZAR  
PATRIKA,  
24th Sep. 1913.

1033. The *Amrita Bazar Patrika* observes that the affairs of the People's Bank of India, Ltd., require scrutiny. Sudden suspension of payments by a flourishing Bank is

*Ibid.*

bound to create a panic among the people, be they shareholders or depositors. The balance-sheet of the People's Bank was due towards the close of last month, but the delay in its publication did not cause any nervousness in Bengal. Only a week ago the head office issued a circular stating that the delay was due to the auditors' examination of the accounts. It seems the suspension was not preconcerted. The Calcutta office, at any rate, was ignorant of the decision of the head office until late on the evening of the 19th September. Payments were made in Calcutta the whole of that day, although, as subsequently transpired, the Lahore office had suspended payments at 2-30 P.M. The whole thing appears mysterious. Naturally the public excitement is great. A clear statement of the Bank's affairs can alone reconcile the public to the course adopted by the Directors. But that is exactly what is wanting. Even the balance-sheet and the auditors' note have not been published. And yet the shareholders are requested by a notice, bald in the extreme and so far not served individually upon all of them, to attend an extraordinary meeting to be held at Lahore on the 30th September for the purpose of considering the question of liquidation! Where is the time for the shareholders residing outside Lahore to examine the accounts for themselves and to form their own opinion on the important issue raised? The People's Bank should be kept going. That is the feeling in Bengal at least, and the Directors will have to convince the public here that the alternative course is the wiser of the two. A thorough preliminary enquiry into the affairs of the



company by the shareholders is absolutely necessary in the circumstances. And as there is no time for it, the extraordinary meeting should in fairness be postponed till after the *Pujas*.

10.4. The *Bengalee* notices that its suggestion for the continuance of the Bank has excited the remark that a bank suspending payment has no future. But this view is not correct. Even here in Calcutta the past history of banking institutions falsifies the theory. The journal need refer only to the Mercantile Bank and the Commercial Bank. As is well known, the Commercial Bank was raised on the ruins of the Land Mortgage Bank of India, Ltd. Reorganization of a bank is thus not impossible. The Commercial Bank no doubt also failed, but it failed after years of vigorous existence. There is nothing therefore intrinsically wrong in the suggestion. The main difficulty of the People's Bank is want of liquid capital. Of course this statement is based upon an examination of the past history of the Bank. The latest telegrams from up-country make a pointed reference to the withdrawal from the Bank within the last six months of 25 lakhs of rupees. If the report be correct, the explanation of the failure can only lie in the depletion of the working capital. This is a situation which is surely susceptible of improvement. The fear that nobody would care to advance money is not justified. Even Indian capitalists are not devoid of patriotism, and in view of the threatened ruin of the *swadeshi* cause as a corollary to the extinction of the People's Bank, capitalists will come forward. The paper has been assured by some Indian gentlemen that the needed capital would be forthcoming. There is at least no harm in making an earnest attempt to raise money. The Bank's authorised capital is considerably more than its subscribed capital. Why cannot additional Preference shares to the extent of the difference be issued to meet the crisis? There is also the "uncalled" capital. Shareholders would much rather incur a further risk and pay up the uncalled capital than lose the whole amount invested by the liquidation of the Bank. No doubt every possible precaution must be made to inspire confidence in the public mind. The management must be improved, and as a first step, it must be decentralized. Each province must have a Provincial Board of Directors with full powers of control over the provincial branches. The branches not found paying on examination should be forthwith abolished, and promising fields must be exploited. A careful valuation of assets must be made by a Government officer, and the result published. It must further be decided not to advance the Bank's money upon landed property or industrial concerns. The activities of the Bank must be confined to pure banking business. Only the best chartered accountants should be appointed to examine the Bank's accounts. Payment of dividend should be stopped for some years, and the Reserve Fund should be increased. These improvements should be supplemented by periodical valuations of assets by Government officers or by persons whose independence is above question. Continuance of the Bank on these lines is not only possible but feasible, and the shareholders will be well-advised to make a serious effort.

1035. Our countrymen in South Africa, writes the *Bengalee*, have begun passive resistance in right earnest. Sixteen Indians, including four women, have been sentenced to three months' hard labour for contravening the Immigration Act. They are said to have challenged arrest, and Mr. Gandhi, it is said, will soon lead the movement in the strict sense of the word by inviting trouble on himself. If such earnestness has no effect on the Union Government, the journal does not know what else will move their callousness. The duty of the Government of India is plain in the event of the heroism of the Indians failing in its desired effect. Already the Viceregal pronouncement on the matter has filled the country with hope, and if the South African Government continues obdurate, Lord Hardinge will surely not make a moment's hesitation to sanction the needful retaliatory measures.

L. N. BIRD,  
*Special Assistant.*

11, CAMAC STREET,  
CALCUTTA,

The 27th September 1913.

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